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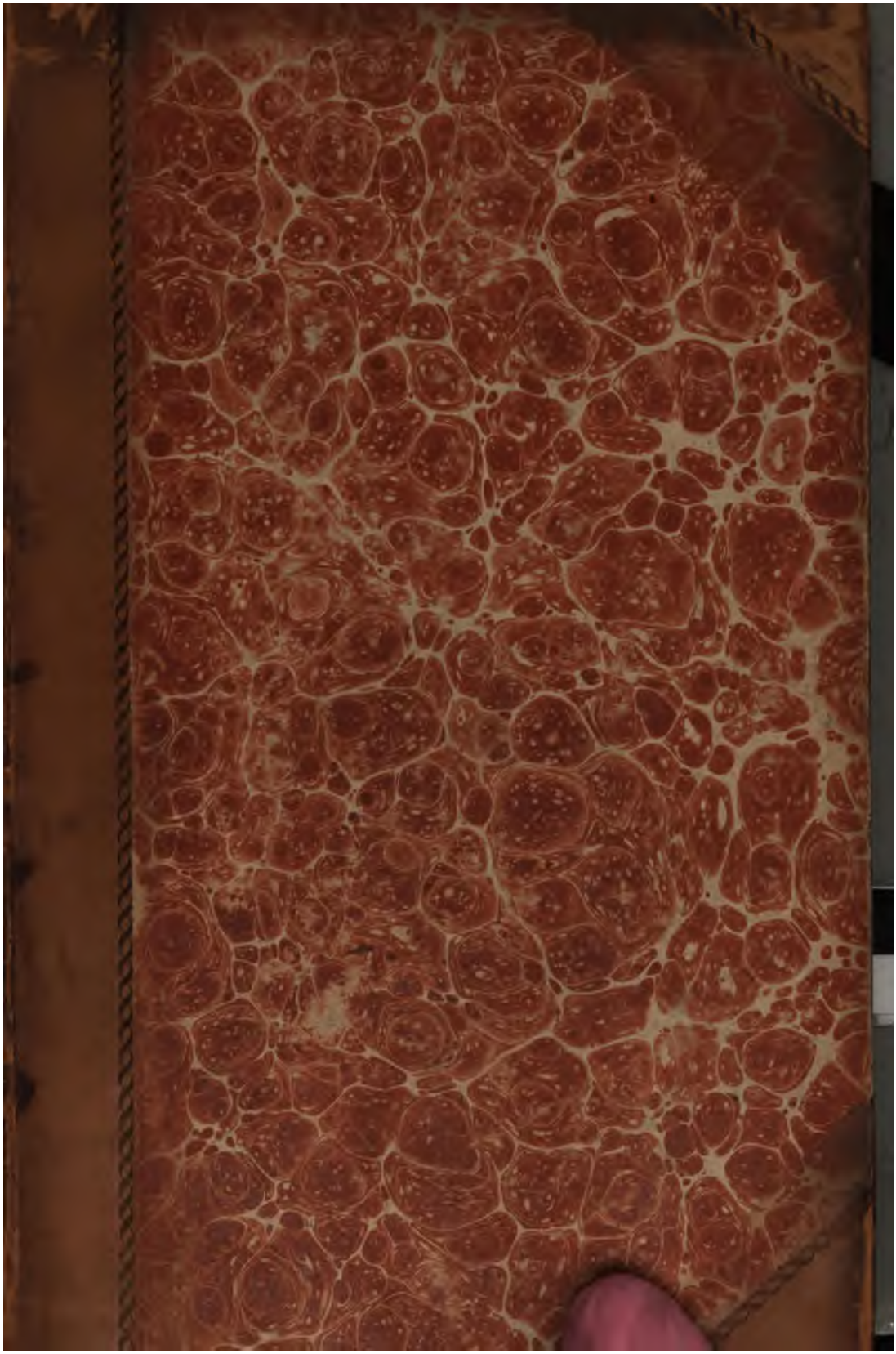

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TYPICAL ILLUSTRATIONS.

LONDON:
PRINTED BY THOMAS DAVISON, WHITEFRIARS.

1827. 25

THE

CHARACTER AND OFFICES

OF

CHRIST

Illustrated

BY

A COMPARISON

WITH

THE TYPICAL CHARACTERS

OF

The Old Testament.

IN

A SERIES OF DISCOURSES,

BY THE REV. JOHN CROMBIE, A. M.

MINISTER OF ST. ANDREW'S SCOTCH CHURCH, LONDON.

LONDON:

PRINTED FOR THOMAS AND GEORGE UNDERWOOD,

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1827.

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BIBLIOTHECA BODLEIANA

TO THE

ELDERS AND CONGREGATION

OF

ST. ANDREW'S SCOTCH CHURCH, LONDON.

MY DEAR FRIENDS,

THE volume which I do hereby put into your hands, and dedicate to your instruction, contains not only the substance, but almost the very words of those discourses which were preached in your hearing on the Tuesday evenings of last summer. When first I resolved to give to them the form in which they now appear, I purposed also to re-compose them, being convinced that they were very imperfect. The circumstances under which they were written rendered this imperfection in some measure unavoidable, for, with the exception of the Discourse, *the fifth in the series*, they were prepared in the short interval between the preceding Sabbath and the time when they were preached; and even this brief period was often broken in upon by the calls of pastoral duty.

Conscious, therefore, that these Discourses fall short, not only of that which, in better hands, they *would* have been, but even of that which, in my own, with more time for study, they perhaps *might* have been, I betook myself to the task of writing them anew; but soon found that the work would prove more laborious and less gratifying than I had anticipated, that I must either forego what had been already done, or collect it again into my mind, and there combine it with new thought, and re-compose it in some new form. By this process, a more full discussion and a more perfect arrangement might have been obtained, but the freshness of the subject would have been lost, and what it might perchance have gained in accuracy, it might as certainly have lost in force and in simplicity.

Why, then, it may be asked, have not these Discourses been permitted to sink into that oblivion for which, their immediate design being served, they were originally destined? I am persuaded, that in answering this question, it will be much easier to satisfy you, my kind and indulgent Friends, than it was to satisfy my own scruples, and to overcome my own objections.

The request of several respected indivi-
uals, who heard these Discourses preached,
oncurred with the wish of others, by whom
ıe manuscripts were perused, to suggest,
rst of all, the idea of printing them ; and I
an truly say, that, but for their entreaties,
ıese hasty productions had never been made
ublic. Yet I desire not to seek shelter for
ıeir imperfections behind this common-
lace defence; for I should consider the par-
alities, and even the solicitations of friend-
ıip, a very insufficient apology for obtrud-
ıg upon others any thing which I should
yself account unworthy their attentive pe-
ısal.

I acknowledge, therefore, that these Dis-
ɔurses are, in this form, presented to you,
ecause I believe they may tend to your
ɔiritual edification; for although there is
ɔt, perhaps, among the people whom I now
ldress, any one who will form of them a
ore humble opinion than I have myself
ɔne, yet I am persuaded that, by the bless-
g of God, you will find them useful. Had
consulted my own literary reputation, they
ɔuld have remained, as it was originally
tended they should, in secret; but, in

aiming to promote your good and the Redeemer's glory, I have been contented to risk every personal consideration.

Some of you have heard these Discourses in public, and a few others have already perused them in private, but to a great proportion of you, who were prevented attending a week-day lecture by the avocations of business, they are still unknown. For your sake, more especially, they have been published, that, by the blessing of God, they may administer unto you also that edification which others profess to have derived from them, the acknowledgment of which I have received as a token for good at the hand of the Lord, to whom be ascribed all the praise and the glory.

In the discussion of so many subjects, so much alike in many respects, and all applied to the same object, you must expect to find, in several instances, some degree of sameness. For example: the acts of treachery by which Abel was slain, Joseph enslaved, Samson imprisoned, and David dethroned, were all typical of the perfidy by which Jesus was sold into the hands of his enemies; yet I have not, for the purpose of avoiding repe-

ition, thought it necessary to omit any of hese, for, while there is that common to all, hich renders each typical of the same great vent, there is, at the same time, some pecu- arity in each, by which it is distinguished om all the others. Of the concluding Dis- ourse, I have to make the same acknow- dgment of occasionally repeated thoughts nd expressions. For, although, to avoid is as much as possible, the previous illus- ation was never once consulted during the mposition of the latter, still it was hardly ossible that the mind should not sometimes ll into the same train of thought, and ex- ress itself in language similar to that which, the same subject, it had previously done. The subject of the Discourses, which I us lay before you, is one which, I believe, s been but seldom discussed. I know but e Treatise expressly devoted to it, namely, 'Ewen's short but excellent Essays on the ypes; and to which I would hereby ac- nowledge my obligation, having occasion- ly derived from it some useful hints. To the aracters considered typical by that author have added that of Abel; and of those hich are enumerated by several theological

writers, I have rejected many, which do not seem to have received, with this design, the testimony of the Divine Spirit.

It is my intention, at some future period, as the Lord shall give me opportunity, to discourse, in your hearing, on the other divisions of the Old Testament Types, but whether they may ever appear before you in this form, will depend upon the manner in which the present volume is received, and on that measure of spiritual benefit with which it may seem to be accompanied.

And now, MY DEAR FRIENDS, permit me to assure you, that if this book shall tend, by the grace of God, to increase your knowledge of the Redeemer's offices, your regard for his character, your esteem of his excellencies, your faith in his sacrifice, and your love of his person, then is the single object gained, and the earnest prayer heard, of your sincere and affectionate pastor,

JOHN CROMBIE.

London,
Feb. 1, 1827.

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ERRATA.

Page 22, line 15,		*for* sacrifices,	*read* sacrifice.
199,	4,	Belzeebub	Beelzebub.
199,	18,	hated,	hated him.
290,	15,	king.	kings.
297,	3,	princes,	the princes.
215,	6,	blessings,	blessing.
366,	1,	equity the,	equity for the.

TYPICAL ILLUSTRATIONS.

INTRODUCTORY DISCOURSE.

COLOSSIANS, ii. 17.

Which are a shadow of things to come; but the body is of Christ.

THERE is a sentiment of devotion deeply rooted the human mind. Man feels himself the crea- ıre and the subject of an all-powerful Creator and ıpreme Ruler, whom it is his duty to reverence ıd obey. This sentiment is the dictate of nature, ıd is a remnant of that better spirit with which ıe soul of man was originally inspired. But this ıllowed feeling, like every other emanation from ıe same heavenly source, descending to us through ıe polluted channel of our fallen nature, hath never iled to degenerate, when left to the uninspired ıidance of man. The corruption of this heaven- ɔrn sentiment is known by the name of *super- ition*, and, in outward act, is called *idolatry*.

There is, in the soul of unregenerated man,

a never-ceasing process of moral alchymy, which extracts bitterness from that which is sweet; and converts what is good into that which is evil. Hence it was, that, from the simple worship of nature, and from the hallowed adoration of the Patriarch, there arose all that was degrading in the most puerile superstitions, and all that was debasing in the vilest systems of idolatry. Neglecting the worship of the true God, it was not long ere deluded men began to worship them who were no Gods — *changing the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.* Reformers of these abuses at times arose, but they laboured ineffectually to correct the evil; for their philosophy could neither penetrate to the source, nor purify the fountain from whence it flowed. On the contrary, it tended often to rivet the fetters of the slave of superstition, or, at most, to withdraw the soul from one object of idol worship, to concentrate all its affections in the adoration of another; withholding, perhaps, the pilgrim from the distant shrine, but engaging his every faculty in the worship of his household gods; and withholding him, perhaps, from offering public sacrifice on the idol altar, only to render him a more devoted worshipper of those divinities, which are enshrined in the inner temple of the human soul — *the lust of the flesh, the lust of the eye, and the pride of life.* The self-

steem, and the self-indulgence, which have been ften excited, and most effectually maintained, by ıe wisdom of the world, are idols which have long ontested with the influence of truth, and with the ower of the gospel — are the last shrines within ıe soul of man that are completely overthrown by ıe doctrine of the cross: so that the remains of orruption, even in the heart of the believer, will ometimes erect again, for a season, the fallen lol; and bring, for a time, the saint into subjec- on to the sinner. It is against the danger of this lse worship, that the Apostle is warning the olossian church, to be watchful, when, at the ghth verse, he says, *Beware lest any man spoil ou through philosophy and vain deceit, after the adition of men, after the rudiments of the world, nd not after Christ.*

The sophistry of those Grecian philosophers, gainst which the Apostle thus gives warning, was ı itself dangerous, and in its tendency debasing; o that all his authority and all his persuasion were ecessary, to guard his converts against the fasci- ation and the power of its influence. Nor were ıese the only enemies of the cause in which he as engaged, against whose wiles it was needful e should be constantly on his guard: even the dherents to a religion derived from heaven ere, no less, *the enemies of the truth as it is in esus:* even the worshippers at the ancient tem- le opposed themselves to the authority, or aimed

at corrupting the doctrine, of Him, *who had filled that house with his glory*. The seed of Jacob, received the oracles, and maintained the worship, of the true God; but even the truth itself, if it is not *received in the love of it*, may be converted into an instrument of evil, by the corrupt nature of man. Thus, the religion of the Jews, although it was the gift of Jehovah to his chosen people, was by them made the instrument of opposition to the prevalence of a purer and more diffusive economy. Forgetting the spirit of their religion, they had fallen into a mere observance of its letter; and degenerating from the faithful observance of its commanded duties, they had sunk into a ceremonial performance of its external ritual, or had rendered it burdensome with a multitude of unmeaning superstitions. As is usual in the progress of degeneracy, the most unmeaning rites were held in the highest estimation; and usurping the place of all that is truly excellent in religion, they superseded the acceptable worship of Him, *who would be worshipped in spirit and in truth*. They mistook the thing for that which is signified; and preferred the external ceremonies of the law to the spiritual institutes of the gospel. But all this was contrary to the purer genius of that religion which the Son of God had condescended to promulgate, and which he had commissioned his disciples to teach. It was diametrically opposite to the doctrine taught by the inspired author of our text,

who, in the preceding verse, thus charges his Colossian converts: *Let no man judge*, or rather, *let no man rule over you, in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days.* That is, Let no man's authority impose upon you the observance of the Old Testament rites, of which some were but of temporary authority, and are now abrogated; of which some were only the institutions of the fathers, and were never binding upon the consciences of men, and of which others are now superseded by the institutions of the gospel — as the seventh-day-sabbath has been, by keeping holy *that day* which has been rendered sacred by the resurrection of the Saviour from the dead. Justly, therefore, does the Apostle say, "Let no man rule over you," in respect to the ceremonial institutions of the Old Testament; assigning as a reason the words of the text, *which are a shadow of things to come; but the body is of Christ.* Hence we derive an important doctrine, founded on the authority of a man inspired of God, namely, THAT THE ECONOMY OF THE OLD TESTAMENT DISPENSATION IS THE SHADOW AND THE FIGURE OF THAT WHEREOF THE GOSPEL IS THE SUBSTANCE AND THE TRUTH.

In both volumes, therefore, of this sacred Book, the same religious scheme, though under different forms, is exhibited. In the first, darkly and figuratively; but in the second, with all the clearness

of the perfect day, and in all the plainness of unvarnished truth. The doctrine inculcated in each, is one, of most solemn and important interest to the souls of men; which unfolds the concernments of life and death, of time and eternity; which reveals the everlasting joys of heaven, and the never-ending torments of hell; which informs us of a Saviour's character prefigured, and of a Saviour's blessings realized; which taught the ancient world to look forward, and which teaches the present generations to look back, *to the Lamb of God, who taketh away the sins of the world.*

It was the unprovoked disobedience of rebellious man that called forth the exercise of the divine mercy, in the substitution of a victim in the room of the guilty sinner, and rendered necessary all the rites which prefigured, and all the sufferings which accompanied, the work of man's redemption. Nor was the scheme new amidst the counsels of heaven, which was accomplished in the life, and consummated in the death, of our Redeemer. It was the contrivance of eternal wisdom: it was inscribed in the records of heaven; and it was written in the book of the divine decrees, in the words of the future Saviour of the world, *Lo, I come!—to do thy will I take delight.* — When this world was created, it was the voice of the Omnipotent which called it into being. Its inhabitant was formed from the dust of the earth, but his frame was animated with the fire of heaven. He was endued

ith holiness; he was blessed with happiness; but
e was left *to the freedom of his own will*, and abus-
g it, he fell. From that instant, the designs of
eaven's mercy were announced, and the prepara-
ons for man's redemption began to be unfolded.
his development continued to advance from age
age, until the full scheme of grace was revealed:
ne harbinger after another was sent, until *the*
hiloh of his people came; and the dawn of truth
ew brighter and brighter, until *the Sun of Righ-*
ousness himself *arose, with healing under his*
ings.

Glorious was the day, in which the Lord from
eaven appeared a servant upon earth. It was
hered in with the eucharistic hymn of unfallen
ngels; and gave birth to the hallelujahs of re-
eemed men. Its dawn shone upon the com-
encement of a new era to the world, and opened
us an approach, by a new and a living way, to
e throne and to the ear of heaven. This me-
um of access to the Father is through the vail
the Saviour's flesh; for it is *by his stripes*
at we are healed; it is by his wounds that we
e cured; and it was the fate of our Redeemer
be made perfect by suffering. But, clothed
ough he was in the garment of human infirm-
ies, he manifested the wisdom and the power
one that is divine. The errand on which he
me was of vast and heavenly importance. He
me *to reconcile a guilty world unto himself;*

by his sufferings, *to finish transgression and make an end of sin;* by his obedience, *to bring in an everlasting righteousness;* and by his spirit, *to make perfect in holiness all them that are sanctified.* Being the *messenger of the covenant* for these important purposes, it was necessary, in entering on his public ministry, that the Son of God should lay before the children of men the credentials of his heavenly mission, and the tokens of his divine authority. This he did, in the very nature of the doctrine which he taught; for it bore the stamp of its high original, and was bright with the characters of its heavenly purity. Full of grace, and full of truth, he silenced, by the wisdom of his words, the captious interrogations of his enemies, and forced the opponents of his claims to acknowledge, "that he spake as never man spake." The whole tenor of his life also gave witness to the heavenly nature of his birth, and to the divine authority of his mission; for although, by the false aspersions of his enemies, he was called "a wine-bibber, a companion of publicans and sinners;" yet every friend of Jesus, and every unprejudiced witness of his conduct, owned "that he was holy, and harmless, and undefiled"—and, what could never be affirmed of any in the form of humanity, but of him alone, "that he did no sin, neither was there guile found in his mouth." To this attestation of holy doctrine, and of godlike conduct, was added the

resistible testimony of those wonderful works which he performed. At the first report of *them*, he Jews said that Elias was come; and the men f Galilee conjectured that an old prophet had risen; while the guilty fears of Herod suggested he remorseful thought, that John the Baptist, whom he had beheaded, was come to life again, nd *that mighty works were done by him.* Even is most bitter and his best informed enemies, the nhabitants of Jerusalem, acknowledged *that he id such works as no man could perform, unless od were with him.* To all these proofs of a di- ine authority, the voice of heaven was added, wning him for its messenger, and commanding he world to hearken and obey; and, moreover, he whole testimony of his being *the Son of od*, was summed up in that powerful declara- ion, set forth in the act, *of his resurrection from he dead.*

These evidences would have been sufficient to rove *that Jesus is the Christ*, had he pre- ented himself to the world, simply in the cha- acter of the Saviour of men. But he came also as he Messiah of Israel; as the king, the prophet, nd the priest, promised to the fathers, and ex- pected by their posterity. It was therefore neces- ary that the things which were spoken concerning im, in the law and in the prophets, should be ccomplished, ere the authenticity of his creden- ials could be proved, and *Jesus of Nazareth*

acknowledged to be the Christ, the Son of the living God. All this was done. The prophecies concerning his advent were fulfilled—to the very uttermost fulfilled. No prediction, however minute, was left unaccomplished; but all that was foretold of the long expected Messiah was completed—in the birth, or in the life, or in the death, of the despised Nazarene. Our limits will not permit us, nor are we led by the words of the text, to consider minutely the fulfilment of the Old Testament *prophecies*, in the person and the character of Jesus. It is another, yet a similar subject, which is presented to our notice, and which claims our attention, in these words of the apostle: WHICH ARE A SHADOW OF THINGS TO COME; BUT THE BODY IS OF CHRIST.

As the Messiah of Israel, Jesus was not only *foretold* by the *Prophets*, but was also *typified* by the *rites* and *ceremonies* of the Jewish church—by the *illustrious individuals*, and by the *remarkable events*, of ancient and patriarchal times. These were a kind of hieroglyphical prophecies of the Saviour, which formed, as it were, an emblematical representation of his person, of his character, of his offices, and of his work. It was needful, therefore, that these also should be verified, and their design accomplished, in the history of Jesus, ere his claim to the title of Messiah of Israel could be clearly established. It is not intended now to advance any arguments in proof that these

nbols, shadowed forth in the Old Testament, re actually embodied in the Author of the New; t to leave the facts to be successively unfolded, l the important truth to be gradually demon- ated, in the following series of discourses on ortion of the Old Testament types. And may t God, who did of old speak unto the fathers the prophets, concerning the things which e been in these last days fulfilled, in the sacred ssion of his Son, speak unto us by his Holy irit; that, in comparing the volumes of his k, in contrasting the symbol with the sub- nce, and in setting the type against the anti- e, we may not fall into error, or *depart from truth as it is in Jesus.* And may he also grant to us, that, by the consideration of those things ereby the Saviour was of old prefigured, we y be led to a more perfect acquaintance with character and the offices of HIM, whom *to ow*, in truth and by faith, *is life everlast-*.

In entering on this subject, it seems to be pro- r, and it may be necessary, that we should direct ur attention to a few general remarks concern- g the reality and the nature of the Old Testa- nt types.

The very design of discoursing on this subject plies the persuasion that the grand scheme of demption—that the exalted offices of the Re- emer—that his sufferings in the cause of mercy,

and that the blessings of his purchase, were typically represented, in the rites and ceremonies, in the persons and events, of the Old Testament history and worship. That this truth has been called in question by some, and doubted by others, who profess to believe in Jesus, cannot be denied; while this acknowledgment imposes the necessity, or at least suggests the propriety, of assigning the reasons which justify our faith in this important doctrine.

That evidence which the Bible affords, even the testimony of inspired men, is that to which we appeal, as the surest proof of the reality and importance of typical prediction. To establish the certainty of the fact, that Christ was shadowed forth and typically foretold under the Old Testament dispensation, it is not necessary to bring forward *all* that is written in the New Testament concerning these emblematical rites, and ceremonies, and events, and characters; but a few examples will be sufficient for our present purpose. We reckon the august and venerable king of Salem to have been a type of the Redeemer; and this we do upon the authority of prophetic announcement, confirmed by the voice of apostolic inspiration; for we find the author of the epistle to the Hebrews applying to Jesus this prediction, in the 110th psalm, *Thou art a priest for ever, after the order of Melchizedec.* Moses, too, we consider a type of Christ; and we do so on the authority

the prophet of Sinai himself, who, in addressing
e people of Israel, thus foretold their Messiah:
prophet shall the Lord your God raise up
to you, of your brethren, like unto me. To
e truth of this prediction, and the propriety of
application to the Saviour, the spirit of God,
ich was in the apostle Peter, and in the proto-
rtyr Stephen, gave testimony, as we are in-
med by the apostolic record, at the third and
enth chapters of the book of Acts. The pro-
et also of Nineveh was a type of the Redeemer,
we are warranted to assert on the authority of
m, *who is the faithful and true witness;* for
en the unbelieving Jews demanded a sign which
uld prove him to be the Christ, he replied, that
sign should be given them, save that of the
phet Jonas; for, said he—*As Jonas was three*
ys and three nights in the whale's belly, so shall
Son of Man be three days and three nights in
heart of the earth. Hence we perceive that
me of the illustrious men, whose histories are
corded in the Old Testament, were, in certain
atures of their life and character, typical of him
o is the author and the subject of the New.
t to this we may add, although it bears not so
mediately upon the scope of the following dis-
urses, that many also of the remarkable events
the history, and many of the sacred rites in the
ligious economy, of ancient Israel, were typical
several actions which occurred in the life, and

of the manifold blessings which were purchased by the death, of the Redeemer. When Israel journeyed in the wilderness of Hor, with the intent to compass the land of Edom, wearied with the length and overcome with the fatigues of the journey, they murmured against the Lord, who, for that reason, sent fiery serpents among the people, so that many of them perished. But Moses, at the command of God, made a serpent of brass, and put it upon an ensign or banner, and it came to pass, "that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." This brazen serpent, which had thus been erected in the wilderness, was typical of Jesus raised upon the cross; according to his own declaration, in his discourse with Nicodemus — *As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.* Again, God supported his people in the desert, by sending them manna from heaven; and refreshed them, when faint and weary, by bringing them water from the flinty rock. These temporal gifts of bread and water, given by Jehovah to his ancient people, were typical of that last and greatest gift of heaven to men—Jesus, the son of God, the bread of life, and the fountain of salvation. That the manna was typical of Christ, we assert upon the authority of his own declaration to the Jews — *Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven: I am the bread*

life. That the stream also of the desert had e same typical reference is made certain by the stimony of the apostle to the Gentiles, who de-ares, that the Israelites *did all eat of the same iritual meat, and did all drink of the same spi-tual drink: for they drank of that spiritual rock at followed them, and that rock was Christ.*

We deem the above examples sufficiently nu-erous to serve as a specimen of the manner in hich the New Testament scriptures bear testi-ony to the *types* and *symbols* of the Old; and on is point we would only add, that all the sacri-es under the law were typical *of*, and derived eir worth and significancy *from*, that great sacri-e of the cross — JESUS THE LAMB OF GOD. They ere, at once, an awful indication that *the wages of n is death*, and a cheering pledge that God would e pleased to accept a vicarious atonement for the nner's guilt, inasmuch as they were figurative re-resentations of that illustrious person of whom it as foretold, "that he should pour out his soul nto death; that he should bear the sins of many, nd make intercession for the transgressors." These olemn sacrifices of the Levitical dispensation ere, as the sublime author of "Paradise Lost" xpresses it,

"———————— Religious rites
Of sacrifice; informing men by *types*
And *shadows* of that destined seed to bruise

> The serpent, by what means he shall achieve
> Mankind's deliverance *."

It is from this typical intention of the ancient sacrifices that Jesus is said, in the epistle to the Romans, "to be the end of the law for righteousness;" and in the declaration of the text, "to be the body or substance of the ceremonial shadows." From what has been already advanced, we are surely warranted to believe in the scriptural reality, and in the gospel application of the Old Testament types.

Let us next inquire by what test these ancient *types* and *shadows* of the Saviour are to be tried, that we may not fall into error, either by accepting as typical that which is not; or, by refusing as such, that which is. We have the more need to be cautious in this matter, because an almost invincible prejudice hath been conceived, in the minds of many, against the allegorical interpretation of scripture, in consequence of the imprudent and intemperate zeal with which it has been sometimes pursued by well-meaning, but injudicious and imaginative men. To search every where, even in the plainest narratives, for spiritual allusions, and to change the external appearance of every passage by the enchantment, as it were, of mystical explanations, is neither wise nor profitable; hath

* Paradise Lost, book xii. line 231.

ften given occasion to the enemy to blaspheme; nd can tend but little to promote the acceptable orship of Him, who would be worshipped in *pirit and in truth.* The consciousness of this ct has led others to the contrary extreme — to ject every thing in the Old Testament as typical hich is not expressly declared to be so in the ew: an extreme which, if it is at all less injurious the cause of religion, is however apt to become ore hurtful to the individual who has run into it. or, while a tendency to the former excess argues soul that loves Christ, and that seeks, in every ace and on every occasion, to find him; the her indicates a soul sunk in slothfulness, and ow to believe; which dissevers the Old Testaent as much as possible from the New, divesting of its spirituality, and depriving it of its chrisn tendency *.

Our Lord's Apostles themselves perceived, and ey pointed out to their disciples, the correspondce which exists between the symbols of the law d the realities of the gospel; as we see especially emplified in the epistles to the Galatians and to

* "Though there is," says Witsius, "a measure in all things, hould think the mistake more tolerable in one, who imagines sees Christ, where perhaps he does not discover himself, than another who refuses to see him where he is set forth with suffint evidence: such is the unbelieving spirit which discovers elf in the Socinians, and in Grotius (otherwise a great man), o usually so pervert many passages, that they make them apar to have no manner of regard to the Saviour."

the Hebrews. And may not their successors in the work of the Christian ministry, who are called by the same spirit, to the same duty of *edifying the body of Christ*, be permitted to advance in the path thus discovered to them by the example of their predecessors? It may be answered, perhaps, that the sacred inspiration is now gone from the Church and from her teachers, with which these first Evangelists were gifted. But in reply to this we assert, that when our Lord's Apostles argued the truth of the gospel from the typical intimations of the law; although they were undoubtedly preserved from mistake by the unerring testimony of the Spirit; yet they maintained not the truth of this doctrine on the plea of inspiration, but on the concurrence of *this* fact with the common verdict of reason, *that*, while it tended to instruct his creatures, it was not unbecoming the wisdom of their Creator, to represent this or that gospel event by one or other of the ceremonial types. The demonstration of this important truth has for its groundwork, the acknowledged and revealed fact, that God was pleased to give to his chosen people, in the economy of his Old Testament church, and particularly in the ordinances of its temple service, an outline, faint indeed, yet fair and accurate, of the blessings of his *New* Testament church, and of the whole economy of the mystical body of Christ. Accordingly, the Apostle to the Hebrews, arguing with his countrymen concerning the di-

ine authority of the gospel, having laid down this ruth as the foundation of his argument, proceeds, vith much skill of reasoning and elegance of lan- uage, to the application of the Old Testament ypes, as forming a part of the ancient and divine cheme of figurative prediction. Moreover, from he reasoning of the Apostle on this subject, we re led to draw the inference that God, *who noweth the end from the beginning*, foreseeing hat in the gospel dispensation needed to be re- resented under the law, did so constitute the ype, that it might exhibit to the antecedent ages pattern of the future, but promised Antitype.

The two following rules have been prescribed y theologians, as a directory to the proper mode f allegorical interpretation. *First*, " That to ake a true divine allegory, figure, or type, it is ecessarily required that there be a resemblance, ss or more, betwixt the literal history, person, r thing, and the spiritual doctrine, truth, or ystery, which is supposed to be represented." *econdly*, " That there must be good reason to ink, that this resemblance is not merely casual, r the child of fancy, but actually intended by the Holy Ghost. And where both these requisites are ound, the utmost care should be taken not to rain the type or allegory beyond the bounds of a st and reasonable comparison."

From the preceding rules, we deduce the fol- wing useful and important inferences: 1. That

even when it is evident that any person or thing is a type of Christ, we are not to imagine that every circumstance in that person or thing is typical; for it may be that some are peculiar to the type, and some to the antitype, and others common to both. For instance, Solomon was a type of Christ: but when, in the history of that prince, recorded in the Second Book of Samuel, we read, *if he commit iniquity, I will chasten him with the rod of men* — these words can be applicable to Solomon only. When, in the same passage, it is said, *I will establish the throne of his kingdom for ever* — this prediction, in its full meaning, can be true of Jesus only. But when it is added, *he shall build a house for my name* — a prophetic intimation is given, which is equally true of both. 2. That there is often but a very faint resemblance in the type, of something that is most excellent and exalted in the antitype; because of the immense distance which subsists between the creature and Christ the Creator. For example; no mention being made in Scripture either of the beginning of the days or of the end of the life of Melchizedec, that omission, whether accidental or intended, has been deemed sufficient to prefigure the eternity of Christ: "Thou art a priest *for ever*, after the order of Melchizedec." 3. The circumstances of the type are sometimes applied to Jesus, and sometimes to the church, which is his mystical body. For instance; Abraham's offering up his son was

typical. Isaac carrying the wood, and ready to suffer in obedience to his parent, was emblematical of Christ bearing his cross, and obeying his Father even unto death. But when the ram is substituted for Isaac, the figure is changed: for the ram represented Christ, and Isaac the church, which is delivered from everlasting destruction by the death of Christ*.

No attentive reader of the Bible can fail to observe, that an unity of design pervades the two dispensations of God's revealed will. Under the former, we perceive the gospel in its infancy; the church in its minority. Under the latter, we behold it arising to its full growth, and each true believer advancing *to the stature of a perfect man in Christ Jesus.* Differing only in the mode of exhibition, it is the same object of faith which was and is presented to the view of the faithful in each. Christ crucified, *the hope of everlasting glory*, who is declared for our acceptance in the record of his gospel, and applied to our souls by the influence of his spirit, is the same ground of hope which was typified to the believing Israelite in the rites and ceremonies of his church, and in the gifts and sacrifices at his altar. Those carnal usages, so insignificant ofttimes in themselves, and seemingly so un-

* The substance of the above rules for typical interpretation has been chiefly derived from WITSIUS, *De Œconomia Fœderum*, who professes to have adopted them from the more ancient theologians.

worthy the institution of divine wisdom, acquire a dignity, significancy, and worth, when they are viewed as symbols of the Saviour, and of all that he did, and suffered, and purchased for fallen man. For this end they were designed; and hence it is affirmed by the author of the Epistle to the Hebrews, "that the gospel was preached to the Israelites in the wilderness*;" —preached by significant emblems, especially by slaughtered animals and bleeding victims, whereby Christ was constantly, though not so clearly, as in latter times, set forth crucified for sinners. Thus, in the victims of the Old Testament were the Israelites enabled by faith to contemplate the sacrifices of the New. And it is an undoubted fact, that the believers in the ancient church—those especially who were blessed with larger communications of prophetic vision—earnestly endeavoured to find out the mystic meaning of their sacred types; *searching*, as we are told by the apostle Peter, "what, or what manner of time the spirit of Christ which was in them did signify, when he testified beforehand the sufferings of Christ, and the glory that should follow." Nor did they fail to obtain some measure of success. Thus David testified that he had *seen God in the sanctuary*—that, in the emblematical rites of the Levitical service, he had sought by holy meditation,

* Compare the conclusion of the third chapter with the second verse of the fourth chapter of that epistle.

nd obtained by faith, a cheering though imperfect iew of the things which were typified. Hence it as that these Old Testament believers were often joyful in the observance of their minute and rdensome ritual: not, indeed, that they were elighted with the corporeal observances in themlves; but because they beheld in them *the beauty Jehovah*, when they *inquired in his temple:* nor t that they were contented with the mere shaws; but because they occasionally obtained from yond them a glimpse of the sacred substance, d were thus *satisfied with the goodness of God's use, even of his holy place.* For although it was t darkly that they beheld the light of his counnance, yet, in the more solemn sacrifices at the ar, *they heard him speaking terrible things in ghteousness.*

It were devoutly to be wished, that many prossing Christians would, in this particular, learn those ancient Jews, to have their attention ore habitually fixed upon that great High Priest, o is the very spirit and substance, of what ese types, which were the immediate objects of eir contemplation, were but the image. And es not the zeal of those pious Israelites, who arched so diligently among the shadows of a rker dispensation, to obtain some distant glimpses the splendours of a brighter day, speak the lanage of reproach to many, who, amidst all the lness of the gospel light shining around them,

seek the darkness, and have no knowledge of *the truth as it is in Jesus?* They were oppressed with a load of ceremonies which they were little able to bear, and the true and spiritual meaning of which they could but faintly discern. We, on the contrary, are free from that yoke of Jewish observances; and being rescued also from the gross darkness of heathen ignorance, we enjoy a dispensation of the purest light and of the most unfettered liberty. Therefore let us be thankful for our privileges and improve our advantages. Let us rejoice in the light of revealed truth, and *stand fast in the liberty wherewith Christ has made us free.* Let us walk as it becomes those who are the children of the clear gospel day; seeking after HIM who is *the way, and the truth, and the life;* that they who sought him so earnestly in the *dark and cloudy day,* may not rise up hereafter against us in judgment. Their religious privileges were very inferior to ours, and their Levitical ordinances were but the shadow of those good things to come whereof ours are the substance: FOR THE BODY IS OF CHRIST.

DISCOURSE II.

ADAM AND CHRIST.

ROMANS, v. 14.

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, WHO IS THE FIGURE OF HIM THAT WAS TO COME.

UNDER other circumstances it might be proper, nd were we addressing men ignorant of the word f God it would be necessary, to open this dis- ourse with a brief history of Adam and of Christ. But in speaking to a christian audience, it were urely superfluous to occupy their attention, and o detain them from the main object proposed, by aying before them a mere historical outline of the ersons mentioned in the text. This is at least un- ecessary in the commencement, and will, for our urpose, be sufficiently developed in the progress f the following illustrations. — Adam and Christ re names, not only familiar to our ears, but written lso on the living tablets of every faithful heart. They are not only mingled with all our earliest leanings of christian knowledge, but associated lso with the sentiment of all that is venerable and acred in the christian soul. If the continued istory of their lives, and if all that which is casually poken of them in the sacred records, did not force

upon us even the unsought conclusion, that the *first* was typical of the *second*, the words of our text would themselves proclaim to us the truth, and incite us to search the Scriptures for the lineaments of that resemblance. We have here the authority of an Apostle, the voice and the verdict of inspiration, authorising us to draw the parallel, and to note the marks of similitude, between the first parent and the only Saviour of men.

But, ere we enter on this comparison, we would again remark, what has been already stated in our general observations on the nature of typical prediction, that we must not expect that to every circumstance or event in the life of the one, we shall find a corresponding circumstance and event in the history of the other; nor that the things in which they agree are of equal importance in both: for there are many events in the life of the Saviour to which we shall find no parallel in the history of Adam; and in every circumstance that is common to both, there is a decided superiority over that in the type, possessed by that which is similar to it in Christ the antitype.

Having deemed it proper to repeat this observation, because it may be useful to guard our doctrine from the charge of error and the danger of misconception, we shall now proceed to consider the statement of the text, that Adam is a figure, or (as the word may be more literally rendered) a type *of Him that was to come.*

The FIRST distinct feature of resemblance which esents itself to our view consists in the remark- le circumstances of their earthly origin; in the *eation of Adam* compared with the *birth of Christ.* ıe first page of sacred history is fraught with nders, and full of majesty. We hear the awful ice of the Omnipotent summoning into exist- ce the things which were not; and in the next ment we behold, as if they had already been, works of his almighty power. This world is nmanded into being, and is surrounded with its nosphere; the overflowing waters are gathered gether, and the dry land appears; the lights of ıven are kindled, to keep watch by turns, in the ernations of day and night; the earth being rmed with the heat and watered with the dews heaven, is covered with the verdure of the fields, l crowned with the foliage of the woods: the the earth, and the sea, teem with life, and are pled with their various tribes, with birds of ry wing, and beasts of every name, and all that s through the pathless sea. But one thing is wanting to complete the scheme of creation, hold an upper rank amidst these works of the ator, to lift up the torch of reason over the dim tincts of nature, and to render its silent attri- es harmonious in their Maker's praise. There s here, if we may so speak, a solemn pause in mighty work of creation, and a still more emn consultation held in the council of heaven.

When the world was made, Jehovah *spake and it was done*. But when that world was to be tenanted by a rational and immortal being, we hear the three-one-God, from amidst the glories of his throne, announcing the purpose of his will: "Let us make man in our image, after our likeness." This being, whose formation was thus determined, and who was designed to be at once the sovereign of the earth and the minister of heaven, was formed from the materials of the one, and animated with the inspiration of the other. His Almighty Creator made him from the clod of the valley, and breathed into his nostrils the breath of life; and thus the dust of the earth contributed the substance of his body, while the inspiration of the Almighty gave him an understanding soul. The deed was great, and awful, and mysterious, by which a portion of this sluggish earth was thus converted, by a word, into a well-proportioned frame; covered with skin and flesh, and fenced with bones and sinews; kindled into life by the fire of heaven, and enlightened with reason by the inspiration of God.

When, on the other hand, it was determined, in the purposes of the divine will, to create a new world of grace; as formerly, when the old world of nature was formed, so then also the council of heaven deliberated; and in answer, as it were, to a question from the eternal Father, "Who will accomplish this work of love?" we hear his own coequal Son replying, "Lo, I come to do thy will,

) God." For the reception of the natural man pon this earth, great and plentiful preparation as made, in the formation of a world for his dwell-ıg-place, and in the provision of all things animate ıd inanimate for his conveniency and comfort. nd so also when Jesus, the second Adam, was nt, the way was prepared before him, and the orld commanded to receive him at his coming. long series of prophecies respecting him were ade. Prophet after prophet arose, to announce s character, and proclaim his approach; and at st, when the time foretold was come, *a voice was ard crying in the wilderness, Prepare ye the way the Lord, for the kingdom of heaven is at hand.* hen the fulness of the time had actually arrived, e Saviour of the world appeared. He came not other men: he came by an interposition of di-ıe power no less wonderful, and even more mys-ious, than that by which the first Adam was ade: for he came, not by ordinary generation, t was born of a virgin, and was the Lord from aven. As Adam, made, as it were, to be the edium of communication between earth and aven, was formed from the dust of the one, and imated with the inspiration of the other: so sus, coming to be a mediator between God and n, was invested with the attributes of both, and s announced to the world as our Emmanuel— *d with us.* As God he might not, and (if we y so speak) he could not, divest himself of the

perfections of his divinity; and as the creatures whom he came to redeem *were partakers of flesh and blood, so he himself also took part of the same;* that, as a daysman, he might lay his hand upon both, and reconcile the sinner to his God. As the body of the first Adam was created, by the command of God, from the dust of the earth: so was that of Jesus, the second Adam, formed by the power of the divine Spirit, in the womb of the Virgin; according to the language of prophecy in the name of the Saviour—"Sacrifice and offering thou wouldst not, but a body hast thou prepared me." When the natural creation was completed, and God, beholding it, pronounced it very good, and resting from his work, sanctified the seventh day unto himself—then the hosts of heaven, taking up the Creator's sentence of approbation, ushered in this first of Sabbaths with songs of praise, and filled the heavenly temple with anthems of gladness; for we are told "that the morning stars then sang together, and the Sons of God shouted for joy." So, when Jehovah sent his first-begotten into the world, he said, "And let all the angels of God worship him;" and accordingly, a chorus of the heavenly hosts descended, on the morning that the Saviour was born, and they sang the hymn of Bethlehem—*Glory to God in the highest, and on earth peace, good will towards men.* Such are the circumstances, wonderful and supernatural, in the creation of our first parent, which

ecommend it to our notice as a typical repre-
entation of the birth of the Redeemer.

The extent of *authority* and *dominion* conferred
n Adam immediately after his creation, is a SECOND
rcumstance in his history, which renders him an
ppropriate type of Christ. There have been
inces who, in the pride of their hearts and in the
st of power, have wasted kingdoms not a few, and
luged the world with blood, in pursuit of univer-
l dominion. In vain, however, have these mighty
ppressors of the nations sought after that which
the beginning was freely bestowed upon the fa-
er of men by the Sovereign of the universe.
hen God had completed his new-formed world,
the creation of our first parents, he bid them
multiply, and replenish the earth, and subdue
; and he gave them dominion over the fish of the
a, and over the fowl of the air, and over every
ing thing that moveth upon the earth;" and that
thing within the wide range of creation might
omitted in this extensive charter, it is added—
nd behold I have given you every herb bearing
ed, which is upon the face of all the earth, and
ery tree in which is the fruit of a tree yielding
ed, to you it shall be for meat." Adam forth-
th entered upon the possession of this rich inhe-
ance. The earth yielded him its spontaneous
oduce, and the beasts of the field offered him
ir willing submission. For " out of the ground
de the Lord God to grow every tree that is

pleasant to the sight, and good for food; also, he brought every living creature unto Adam, who gave names to all cattle, and to every fowl of the air, and to every beast of the field." Such extensive dominion was never equalled by any human sovereignty; and can only be surpassed by the dominion of Him *whose kingdom ruleth over all.* But such is the sovereignty of our Redeemer, which is therefore fitly typified by the vast authority which was committed to the parent of our race. We speak not here of that sovereignty which the great antitype of Adam possessed over the universe, ere this world was; nor of that dominion over this earth and all that it contains, to which, in consequence of his work of creation, he is entitled. These were his inherent rights, in the character of Jehovah. But we speak of that inheritance which he purchased by his humiliation, sufferings, and death; and of that authority which the Father conferred upon him, in the character of Mediator between God and man. We are told by the voice of inspiration, that "because he humbled himself, and became obedient unto death, therefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue confess, of things in heaven and of things on earth." And again we are told, in the words of the same inspired author, "that all power in heaven and in earth hath been committed unto

im, for the sake of his church." Such is the vast xtent of that authority which has been conferred pon *the Son of God*, who, with unparalleled hu- ility, condescended to become, and to be called, e *Son of Man*—an authority not only equalling, t even surpassing, that which had been bestowed pon the parent of the human race; who was also, a peculiar and appropriate sense, called *the Son God.* As Adam entered upon the immediate ssession of his inheritance, gathering the natural oductions of the earth, and receiving the in- nctive homage of his subjects: so Jesus, of ose dominion that of Adam was but the type, anifested, even in the days of his humiliation, power which was divine, and an authority irre- tible and supreme. Nature and man were both der the influence of his control. Diseases fled his command, and even the dead were raised by power. At his "peace, be still!" the troubled was smoothed under his outstretched hand; d the storm and the tempest, listening to his ice, were silenced by his authority.

But here the similitude betwixt the dominion our first parent, and the sovereignty of our great deemer, ceases. Man, though in honour, abode ; and though invested with power, could not ain it. He fell; his honour was stained; his ry was tarnished, and the sceptre of his govern- nt was broken. The earth no longer yielded n its spontaneous produce; and the beasts of

the field no longer paid him their wonted homage. His claim upon the protection of heaven was cancelled, and the great charter of all his rights and privileges was forfeited. But it was not thus with HIM whom Adam typified. The powers of hell and of death have not been able to prevail against *Him:* his counsel stands, and he doth all his pleasure. His authority still remains unimpaired, and his dominion uncontrolled. He is even, from time to time, extending the boundaries of his kingdom, ruling over the hearts of his subjects, and restraining the violence of his enemies. Nor shall his power ever fail, but continue to increase in extent and influence, *for he shall reign until he hath put all his enemies under his feet.*

There was but one restriction laid upon the otherwise universal sovereignty of Adam, and but one reservation to his entire propriety in the earth and its natural produce. The observance of this interdict was the feudal homage which Adam was appointed to pay to his superior lord; was the token of submission and the pledge of allegiance to his rightful sovereign. This tribute, so lawfully claimed and so justly due, Adam failed to pay, and thus involved himself and his descendants in all the guilt and in all the consequences of rebellion.

This leads us to the consideration of a THIRD circumstance in the history of Adam, wherein he is an eminent and an appropriate type of Christ;

namely, the circumstance of his being the *federal head* and *representative* of his posterity in the covenant of works. After the Lord had consigned to his new-formed creature the earth and all its increase, we are told that, for his further comfort and convenience, "the Lord God planted a garden eastward in Eden, and there he put the man that he had created. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." What the full and precise terms of this transaction between the creature and the Creator were we pretend not to say, for the particulars if it have not been left on record; but this much is evident, that the words which we have now noted from the *second chapter* of the book of Genesis are a copy of the tenure by which our first parents held possession of their ample domains; and that the fruit of a particular tree was the yearly tribute or rental — stipulated rather as a token of the divine Proprietor's superiority, than an equivalent for the extensive property possessed. How great is the Lord's goodness to his creatures, and how small are his demands, in comparison

with the vastness of his gifts! And yet this very circumstance, and particularly in the case under review, is often employed to extenuate the guilt of man's ingratitude, as if the smallness of God's demands could render us less culpable in neglecting to comply with them, or the weakness of a temptation render us less guilty in yielding to its solicitations; whereas, these are the very circumstances which aggravate our guilt, and render us more justly obnoxious to its evil consequences. The smaller the tribute demanded, if such it may be called, the more willingly ought it to have been paid; and the less valuable the gift, the more cheerfully ought it to have been presented; and the less powerful the temptation, the more successfully ought it to have been resisted.

But this transaction between God and man evidently contained in it something more than a mere stipulation for an earthly property, as we may learn from the extent of the loss sustained in consequence of Adam's failing to fulfil the terms specified. It was not merely the forfeiture of the possession held, but the loss, even of life itself: *of the tree of knowledge of good and evil thou shalt not eat, for in the day thou eatest thereof thou shalt surely die.* This restriction was disregarded, and the threatened punishment was inflicted. Adam died spiritually that day, and death temporal and eternal awaited him. But we find that this penalty was exacted not of Adam only, and that this punish-

ment was inflicted not on him alone, but that leath *has* reigned over all his posterity, and *doth* eign even to the present hour. Hence it is evident hat this deed of our first parent was a federal ransaction, in which he engaged not only for him- elf, but also for his offspring, even as men in vorldly matters purchase possessions for themselves nd the generations after them, agreeing to the pay- nent of certain dues, under the pain of some sti- ulated penalty to be sustained by themselves and heir successors. It is true that no distinct account s given of this transaction in the history of Adam ecorded in the book of Genesis; but from the con- equences which thus ensued, not only to himself ut also to his children, and from the whole scope nd tenor of the sacred Scriptures, its reality is vident. It is certain that before the law was given y Moses, a law was given to Adam; for as the Apostle reasons in the context, "Until the law vas," that is, before the law given from Sinai ex- sted, "sin was in the world; but sin is not im- uted where there is no law: nevertheless death eigned from Adam to Moses, even over them that ad not sinned after the similitude of Adam's trans- ression." The amount of which reasoning is this: That although the children of Adam had not actu- lly joined with him in the first breach of this cove- ant made with God, yet it is evident, from their uffering in the stipulated penalty, that he cove- anted for the blessing and the curse, not for him-

self only, but also for his descendants. Hence it was, *that by one man's disobedience many were made sinners, and that death passed upon all men, for that all have sinned.* Because in Adam, as our covenant head, we were represented, so in him we fell. Had he stood faithful to his engagements, we had shared in his possessions; but as he failed to perform them, we have become partakers of his guilt and of his misery.

But thanks, eternal thanks, be ascribed unto Him whose mercies are infinite, that *another federal head* is provided for us, even Jesus, the Lamb of God, who taketh away the sins of the world. And let no man who hears this gospel intimation complain that he is involved in the ruins of the fall, for the gift bestowed is infinitely greater than the loss sustained — *even the gift of God, which is eternal life, unto all and upon all them that believe.* This federal supremacy over men in general, and over believing men in particular, possessed by Adam and by Christ, is set forth in many passages of Scripture, and especially in the Epistles of the inspired Apostle to the Gentiles. Death was the penalty of Adam's transgression. But the Apostle tells us, "that as in Adam all die, so in Christ shall all be made alive." As this universal evil was brought upon the world by one, we are also informed that the remedy shall be administered by one: "for if through the offence of one many be dead, much more the grace of God, and the gift

y grace, is by one man Jesus Christ." As man vas plunged into this gulf of universal ruin in consequence of sin, even by Adam's guilt, so the Apotle informs us that our redemption is by holiness, hrough the righteousness of Christ: "for, as by ne man's disobedience many were made sinners, o by the obedience of one shall many be made ighteous." And while the consequences of our ederal union with the first and the second Adam re thus placed in contrast, and described as differnt in kind, they are also represented as different n degree: "for the judgment," says the Apostle, was by one to condemnation; but the free gift is f many offences unto justification;" and again he ays, "where sin abounded, grace did much more bound."

Thus are the first and the second Adam set bere us in the Scriptures, in the important relation f *federal heads* or *contracting parties*, on behalf of s and of all men, in the covenant of works and in he covenant of grace. But how greatly different, nd how awfully important, are the final conseuences of these two solemn transactions! The rst man Adam was made a *living soul*, which he ransmitted to his descendants, poisoned with the eeds of death; but the second Adam was *a quickning spirit*, sent to give life unto those who were *lead in trespasses and in sins*. Adam, in the pride f his heart, sought to rise unto heaven; and in his ain attempt, sank himself and his posterity into

the depths of hell: Christ, in his humility, descended from on high to raise a ruined world from the earth to the heaven from whence he came. The first Adam, being a creature, sought to vie with his Creator, and, being a man, attempted to become a God; but the second Adam, though himself the Creator, stooped to the condition of his creatures, and although he was God, even the very God, yet condescended to become a man. Adam was discontented with a state of unmingled felicity, and failed to obey the very gentlest command: Jesus was resigned to a condition of almost unmingled sorrow, and laboured to fulfil, and succeeded in accomplishing, the most arduous and important duties. The first Adam, tried by the seductions of the Wicked One, fell, amidst all the inducements of an earthly paradise, to hope and to fidelity: The second Adam, tempted by the same deceiver, stood, amidst all the abandonment of the wilderness, to doubt and to despair. Adam, by one offence, broke the whole law of God, involved multitudes in sin, and exposed them to ruin: Jesus, by many acts of obedience, fulfilled the law, and made it honourable; saved the sinner from his guilt, and ransomed the believer from its curse. Adam was driven from the garden of the Lord, and cherubim with flaming swords were set to guard the path to the tree of life: But Jesus hath opened a way for the faithful into the paradise of heaven, and given them access to the trees of life

which grow in the midst of the new Jerusalem, *and whose leaves are for the healing of the nations.* That instant in which we became the children of Adam, by natural generation, we became also the heirs of sin and the objects of wrath: but the moment we become the children of Christ, by regeneration and adoption, we become also the heirs of holiness, and the expectants of glory: *for as, in Adam, the sinner dies; so, in Christ, the believer is made alive.* Let us, then, my brethren, even while we mourn over our sins, rejoice that the blessings which were lost, and sold, and forfeited, in our first covenant head, have been, by the second, found, and purchased, and restored. Yea, let our joy be the more triumphant, since more has been given us in Christ than all that we had lost in Adam. Let us sing, *Hosanna to the Son of David, who came in the name of the Lord to save us:* who came, *not only that we might have life, but that we might have it more abundantly.*

And this leads us to consider the important blessings and the tender care conferred and exercised by Jesus on his people; in the doing of which he was prefigured by Adam in the relations of domestic life.

We observe, then, in the FOURTH and last place, that as a *Husband* and a *Father*, Adam was typical of Christ. Adam was in the beginning the only rational inhabitant of this wide world; and the solitary recipient of those enjoyments with

which Providence had blessed him. Except when he walked forth in the paradise of God, and held intercourse with his Maker; which, perhaps, even the intellectual and devout soul of this upright and unfallen creature was unable to do continually; except on these hallowed occasions, the beasts of the field and the fowls of heaven were his only companions. But the Lord, who had endowed him with every other comfort, took pity on his solitude, and enriched him with the blessings of friendship also, and with the enjoyment of reciprocal affection. Thus, too, were fallen men, though dwelling in the midst of society, still in lonely desolation, *being without God, and without hope in the world;* possessing only that waste inheritance which had been cursed for their parent's crime, when the Lord took pity on them *in their low and lost estate.* Of Adam we are told by the sacred historian, that the Lord God said, "It is not good for man to be alone: I will make him an help meet for him." And, in like manner, to the ruined posterity of Adam he is very gracious, and saith, "Deliver them from going down to the pit; I have found a ransom." In order to make this provision of society and friendship for the first of men, we are told, "that the Lord caused a deep sleep to fall upon Adam; that he took one of his ribs, and closed up the flesh instead thereof; and of the rib made he a woman; of whom Adam said, This is bone of my bones, and flesh of my

lesh." Thus was the partner of Adam's earthly ot made, not simply of the same dust whence he vas taken; but formed even of the same substance f which he was made: So Jesus, the Saviour of nen, when he came to make atonement for sin, nd to espouse an holy and redeemed people to imself, took part of their substance, and was ormed *in the likeness of sinful flesh*. Doubtless he Almighty could have taken other means to ame the mother of all living; and might, for ught we know, have found another method to ring his first-begotten and well-beloved Son into ie world. But surely the divine wisdom would, n both cases, devise the means which were best; nd seeing an inspired apostle tells us, "that, as ie children are partakers of flesh and blood, it as fitting that the Saviour also should take part f the same," we may readily perceive how appropriately Christ's taking upon himself the likeess of his spouse, the church, was typified in the ansaction of Eden. As Adam, when this event ook place, was, by the will of his Creator, cast nto a deep sleep; so Jesus, when He redeemed is people, was, *by the determinate counsel and oreknowledge of God*, cast into the sleep of death, nd immured in the darkness of the grave. As rib was taken from the side of Adam; so did the enturion pierce the side of Jesus, letting forth the ater and the blood; the water of purification and ie blood of atonement, for the sin and for the

guilt of an elect world. As Adam, when he awoke, found that his side was closed, and beheld the object for which it was opened completed, and loved the finished work of God: so when Jesus arose from the dead, he beheld that his wounds were healed; he found that he had finished transgression, *and he saw the travail of his soul, and was satisfied.*

As Adam was called the *Husband* of the woman thus formed from his own body, so is Jesus called the husband of that gospel church which he hath redeemed with his own blood. Even God's ancient church is represented as standing in this relation to him; when, in the words of the prophet Jeremiah, he promises to make with the spiritual house of Israel a new covenant; "but not according to the covenant made with their fathers, when he brought them from the land of Egypt;" and adds, "which my covenant they brake, although I was an *husband* unto them, saith the Lord." The promise of this endeared and hallowed union was made to the gospel church, even in prophetic times: "for thy Maker," says Isaiah, "is thine *husband*, and the Lord of Hosts is his name." This prophetic declaration of the Old Testament is confirmed by the apostolic authority of the New. "For I am jealous over you," says Paul to his Corinthian converts, "I am jealous over you with godly jealousy; for I have espoused you to one *husband*, that I may present you a chaste

virgin unto Christ." The *terms* also of this marriage union betwixt Christ and his redeemed people are set before us in Scripture; all the advantages of which are on one side, being conferred by Jesus, and bestowed upon his church. *I will betroth thee unto me for ever: yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies: I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.* And not only is the church of believers on earth, but also the church triumphant in heaven, spoken of in the same metaphorical language. "And I saw," says the author of the Revelations, "the new Jerusalem, coming down from God out of heaven, prepared as a *bride* adorned for her *husband*."

A *Father*, also, is the Saviour to his people. Adam, as the first man, is the father of the human race; the *remote progenitor* of every living and immortal being upon earth. Jesus, as the only Mediator between God and man, is the Father of every one who truly and spiritually lives; the *immediate parent* of all who walk in holiness and live by faith. Except our Redeemer had been born according to the flesh, he could not have been a partaker of our human frame, nor a fit inhabitant of earth: and, *except a man be born of water and of the Spirit*, he cannot be a partaker of Christ's spiritual nature, nor *enter into the kingdom of God*. But Jesus having taken part in our nature, and

having raised every believer to a participation of his own, becomes in a most peculiar and appropriate sense the Father of those whom he has purchased with his blood. From him they derive their spiritual being; from him they receive the restored image of heaven, and their new life of immortality; *so that after him the whole family* of the faithful, *in heaven and in earth, are called.*

Thus have we considered the creation of Adam as typical of the birth of Christ; and the dominion bestowed upon Adam as typical of the sovereignty which Christ purchased with his blood. Thus have we considered Adam, the federal head in the covenant of works, typical of Christ, the federal head in the covenant of grace; and Adam, as the first husband and the common father of all, typical of Jesus, the husband of his church, and the father of all them who believe.

Now that we have finished the comparison intended, if we cast only one rapid glance over the truths which have been stated, we cannot fail to recognise the great resemblance and the vast disproportion which at once exist between the illustrious parent and the far more illustrious Saviour of men. That act of creating power which summoned a rational creature into being was indeed awfully sublime. But still more grand, unexpected, and wonderful, was the deed, which exhibited the eternal God *in the likeness of sinful flesh.* The former corresponded with all that the almighty Crea-

tor had previously performed, when he called into existence the angelic hosts, and the heavenly orbs, and this world itself, and all that it contained: but the latter was not only new; it was even contrary to all that had formerly been done, or could rationally be expected, and seemed subversive of the very laws to which the God of nature had subjected the works of his hands. In the day wherein the Saviour was born, we may say, in the words of Jeremiah, that *the Lord created a new thing in the earth.*

Compared with the unbounded dominion of Adam, the most extensive sovereignties of all the conquerors or kings who have ever deluged the world with blood, or enslaved the nations with their policy, have indeed been limited. But how truly insignificant was even that authority which Adam possessed over every clime of the earth, and every beast of the field, and every fowl of the air, and every fish of the sea, and the whole produce of the soil, when compared with the government of Him, who sways the sceptre of the universe, ruling over the principalities of heaven and the powers of hell, over every region of the earth and every orb of the sky, over all the supplies of nature and the means of grace, over the powers of instinct and of reason, over the issues of life and of death, over time and eternity, over the world that now is, and over that which is to come.

How grand, also, and imposing is that attitude in which Adam and Christ, as the federal heads in the covenants of works and of grace, stand related to the children of men! Transactions of a similar kind are indeed of daily occurrence; but how far surpassing all other covenant engagements those of the Parent and the Saviour of men were, no tongue can tell, no pen sufficiently unfold. In like manner, by the interchange of pledge or promise, by the acceptance of conditions proposed, and the granting of securities required; by contracts followed up in the expectation of gain, or abandoned under the penalty of some stipulated forfeiture, is the ordinary business of life conducted. These transactions, however, are but of limited extent, and of temporary duration. Singly, they affect but little the common welfare of men; and even collectively, they soon pass away and are forgotten. There are, indeed, human interests of higher importance, and of more lasting continuance, confirmed also by treaties and secured by covenants, which involve the subsistence of national peace, or of social prosperity, or of family inheritance, or of personal freedom and domestic happiness. Yet even these have but a narrow range and a brief duration, when compared with those covenant transactions which have already occupied our attention; which constitute the most prominent subject in the word of God; and involve the most important interests of sinful men. In that cove-

nant which was made with Adam, it is not merely n individual, or a community, or a nation, that is nterested; but, in its consequences, every indivi- lual, of every nation under heaven, is involved. Nor is it only over the generation which now is, hat the conditions of this broken covenant are preading the ravages of its curse: they have allen upon all the generations which are already ast, and cannot fail to be poured out upon those vhich are to come. In comparison with such covenant as this, every human contract, even he most extensive, must sink into utter insignifi- ance. But even this covenant made with Adam, o awfully important and universal, is itself sur- assed by that new covenant which Christ our Saviour has made with God. It is not, however, n extent of range or application, that the *second* ovenant exceeds the *first;* since *this* involves the vhole posterity of Adam, and *that* was not de- igned to extend farther: for Christ, in conde- cending to redeem guilty men, *passed by the ngels who had sinned.* It is not, therefore, in xtent of influence that the new covenant sur- asses the old; for they have each the posterity f Adam for their object: nor is it in point of uration; for the effects of both upon the des- inies of men are eternal. But it is in its conditions nd in its consequences that the engagement of esus with the Eternal Father is entitled to the listinguished appellation of A BETTER COVENANT.

Its conditions may be all summed up in this one emphatic word—*grace ;* and its effects are all concentrated in that great gift of God, which is—*eternal life.* No other terms could be at all serviceable to a lost and helpless creature ; nor could any reward be more suitable to the nature of an undone yet immortal spirit. The ruins of the *first* covenant can be repaired only by the great federal representative of the *second :* and blessed be God that the deserved miseries resulting from the broken covenant of *works,* are more than compensated to the believer by the unmerited blessings of the fulfilled covenant of *grace.* Jehovah gave his Son to die for men, not only that whosoever believes in Him may have life ; but *that he may have it more abundantly :* not only that he might repossess the blessings lost in Adam ; but that, restored in Christ, he may inherit privileges far more excellent and durable ; even such *as eye hath not seen, nor the ear heard, nor the heart conceived.*

Farther : how close, and dear, and interesting, is that union, into which, by the conditions of this covenant, the Saviour is brought with his church and with his people. Jesus is the Father, Friend, and Husband of all them who believe. In Him, as the creatures of his power, *we live, and move, and have our being ;* and from Him, as the children of his grace, we are *born again to newness of life.* That life of nature which we derive from Adam is short and uncertain ; but the life of faith

which we receive from Christ is sure and everasting. For hear his own promise: *I give to you ternal life, and ye shall never perish.*

Let the consideration of these things induce us o render our willing tribute of praise and gratiude unto Him who hath raised us up to a better ife, and bestowed upon us a richer inheritance han that which we lost in Adam; who hath made s the heirs of a better covenant than that which as broken by the fall; and who hath raised us to higher dignity, and brought us into a more intiate relation with himself, and with one another, han that which was forfeited by man's transgresion — unto WHOM be glory and honour for ever nd ever.

DISCOURSE III.

ABEL AND CHRIST.

HEBREWS, xii. 22 and 24.

But ye are come . . . . to the blood of sprinkling, which speaketh better things than that of Abel.

THE Apostle having, in the preceding chapter, enumerated a long list of patriarchs, prophets, kings, and righteous men, who had run the race of faith and obtained the palm of victory, recommends their example to the imitation of the Hebrew converts. To give this advice the greater weight, and render its influence the more effectual, he doth, in the beginning of this chapter, by the use of a rhetorical figure—bold, indeed, but beautiful—represent all these illustrious and holy men as looking back, having themselves reached the goal, upon those who are struggling after them in the race, to obtain the victory and secure the prize. He therefore exhorts them, and encourages himself to exertion by contemplating the presence of so many spectators: "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with

patience the race that is set before us." To cheer them amidst the dangers of the way, and under the sufferings to which they might be exposed, he reminds them of the view which the Scriptures of the Old Testament give of the afflictions allotted to the people of God, and from thence exhorts them meekly and patiently to endure hardship for the gospel's sake. To render the toils of the journey more easy, and the reward of perseverance more abundant, he admonishes them "to follow peace with all men, and holiness, without which no man can see the Lord." To prevent them parting with the birthright, to which, as the spiritual seed of Abraham, they were entitled, if they sought it after the example of Abraham's faith; — to prevent them losing it, either by the love of sensual gratifications, as did Esau, who sold his birthright for the luxury of a meal; or from the fear of persecution, as did many a weak professor, who dared not to suffer affliction with the people of God; — to counteract the love of pleasure and the dread of pain, through either of which they might make shipwreck of their faith and of their hopes, — he sets before them the privileges of their spiritual birthright, even the superior excellence of their heavenly inheritance. He tells them that they were entitled to possess, not an earthly but a heavenly country; and were to become inhabitants of the city of the living God — even the city which Abraham expected; and were to live

there for ever with God; and were to associate there with angels and with the spirits of just men made perfect, and with Jesus, the mediator of the new covenant; and were to enjoy there all the blessings purchased by the shedding of his blood: *for ye are come to the blood of sprinkling, which speaketh better things than that of Abel.*

These words certainly do not, in express terms, tell us, that this ancient patriarch was intended by the spirit of prophecy to be a type of the Saviour; but they afford a strong presumption that he was; and when we consider them in conjunction with other passages of Scripture, but especially with the patriarch's history in the book of Genesis, we cannot help concluding, with the general voice of the Christian church, and of scriptural interpretation—*that* ABEL WAS A TYPE OF CHRIST.

We proceed, therefore, to trace the various features in the history and character of the patriarch, which present to our view a distinct likeness of the Saviour.

1. The *import of Abel's name* may be justly considered a figurative prediction of several circumstances in the humiliation of Christ. — The literal interpretation of the word Abel is *vanity* or *emptiness.* We can only conjecture why his parents chose to designate their son by a name which appears, from the sequel of his history, to accord so little with the worth and excellence of his holy character. We can hardly suppose it to have been

given in consequence of any secret or revealed anticipation of his brief life, or of his violent and untimely death. Such events were undoubtedly then, as they now are, wisely concealed from the knowledge of the creature, and kindly retained among the hidden secrets of the Creator's counsels. Nor ought we, perhaps, to suppose, that our first parents were unwittingly guided by the divine Spirit to give unto their child, at his entrance into the world, a name significant of his premature departure. For it is not thus that Eternal Wisdom estimates the value of human life; as we learn from the verdict of inspiration, delivered in the words of the prophet, *that the child* who is rich in holiness and ripe for glory *shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed.*

If we consider the name given to Eve's firstborn, and the reason of it, we may be led, by analogy, to a more probable conjecture concerning the second. He was called Cain, that is, *a possession*, his mother adding, *I have received a man;* or, as it is often rendered, *I have received* THE *man from the Lord* — most probably supposing that the seed of the woman was given, of whom it was predicted, "that he should bruise the head of the serpent." With this expectation, how exultingly would she rejoice in his birth, and how carefully would she choose for him an appropriate name; and how gladly would she glory in the hope that

all the consequences of her weakness and her guilt were about to be removed from herself, and from her husband, and from their seed, for ever! But when she brought forth her second-born under the same circumstances as the first, with all the bitterness of that travail and sorrow, which formed a part of the curse — she would then perceive that the consequences of the fall were not yet arrested; that the man who should crush the serpent's head and destroy his power was not yet given; and having as little reason to expect him in the person of the second, as she now found she had in that of her first-born, she did, most probably, under the influence of disappointment, give him the name by which he was afterwards designated, of Abel, that is, *emptiness* or *vanity*. This same title may well be given to the Saviour. He too may be called Abel. Not, indeed, by a strict application of the epithet to his real character, but in reference to the mistaken notions entertained of him by the world. Eve called her son by the name Abel, in ignorance of his future excellence, and under the impression of her own disappointed hopes; and the Jews rejected Jesus as their Messiah, being ignorant of his worth, and because he did not answer the expectations which they had entertained of his temporal dignity, power, and splendour. Abel received this name from his nearest and most affectionate relative; and Jesus was most especially undervalued by those who

were his kinsmen according to the flesh, and who ought to have held him in the highest estimation. The character of Abel was of great worth, and received the approbation of heaven, notwithstanding the apparent contradiction of his name: so also was the character of Jesus above all reproach, and his life such, that with it an infinitely holy God was ever well pleased — even though the world did not esteem him; and though he himself, in the language of prophecy, complained, "I am a worm, and no man; a reproach of men, and despised of the people." Although the Jews did not, in direct language, call their Messiah by the name Abel, *emptiness* and *vanity*, yet his claims to divine authority, and to the character of their Messiah, they held to be *empty* and *vain*. He came to them in that condition of life which the world considers mean: he was accordingly *despised and rejected of men; they hid as it were their faces from him; he was despised, and they esteemed him not.*

2. Abel was a type of Christ, *in the exercise of his worldly calling.* — The curse incurred by disobedience was poured out, not only on the rational but also upon the irrational and the inanimate creation. A withering blight fell upon the fruits of the earth, and bitter animosity sprung up among the beasts of the field. The soil no longer yielded its spontaneous produce for the sustenance of man, and the weaker tribes of the field were no longer safe without his care and protection. The

ground must be tilled and sown, else the blessing of God and the dews of heaven will descend in vain. The herd and the flock must be watched and guarded, else the milk and the fleece need no longer be expected. Hence the necessity which gave rise to the labours of the husbandman and to the cares of the shepherd. The sons of Adam, according to their temper or their taste, engaged in these different occupations. Abel was a keeper of sheep, but Cain was a tiller of the ground. Cain betook himself to that which required more labour, industry, and art: Abel to that which demanded more perseverance, watchfulness, and care; which left him also greater opportunity for devout contemplation and religious improvement; which allowed him more frequently "to talk with nature and converse with God;" and which gave wider scope to the gentler feelings of his heart, and to the exercise of his compassion, tenderness, and love. If Cain does not practise the arts of his husbandry, the earth will bring forth only thorns and briers, to choke and to destroy the food of man; and if Abel does not exercise the cares of his pastoral avocations, the flock will be cut off from the fold, and the herd from the stall: for the leopard and the kid no longer lie down together, nor do the wolf and the lamb dwell any longer in unity together: for the sin of man hath spread the seeds of discord, even among the beasts of the earth, and the fowls of heaven. Abel, then, betakes himself

to the duties of a shepherd's occupation, and participates in the anxieties and in the pleasures of a shepherd's life. Every day, in this chequered scene, would furnish him with its peculiar incidents. But every day, also, in the comparatively even tenor of his lot, would bring with it the accustomed duties of his rural occupation. Each morning dawn would send him forth with his flock into the pastures of the field; and each evening's twilight would bring him back to the security of the fold; while the sultry heat of noon would urge him to the fountain and the shade.

These duties of the first shepherd strongly remind us of the offices of the good Shepherd, the Shepherd of Israel, who gave his life for the sheep. There is no office of our Saviour's mediatorial character more clearly foretold, more beautifully illustrated, or more fully verified, than this. Prophets announced it, poets sang of it, and the Saviour claimed it as a character to which he was justly entitled. Ezekiel, prophesying of God's spiritual people, says, "I will set up one Shepherd over them, and he shall feed them, even David (that is Christ) my servant; he shall feed them, and he shall be their Shepherd." Nor is there an office of the Shepherd's life of which it is not foretold that Jesus should occupy it, and fulfil its duties. Is it the business of the shepherd to gather together his sheep, that have by violence or by accident been scattered? An ancient prophet, speaking in

the name and by the authority of Jesus, says, "Behold I, even I, will both search my sheep and seek them out, and will deliver them out of all places whither they have been scattered in the dark and cloudy day." Is it a shepherd's duty to seek for his flock the best watered and the most fertile pastures, and to conduct them thither? David, speaking by the spirit of prophecy of the Saviour, says, "The Lord is my shepherd, I shall not want: he maketh me to lie down in green pastures; he leadeth me beside the still waters." Is it the business of a shepherd to be especially careful of the young, the tender, and the sickly of his flock? Then hear what the prophet Isaiah foretells of the manner in which Jesus shall execute this duty of his pastoral office: "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom; and shall gently lead those that are with young." And again, is it a shepherd's duty to protect his flock from danger, and to use means to prevent them becoming a prey to the wild beasts of the field? The prophet Ezekiel predicts the Saviour's fulfilment of this important trust, saying, by the authority and in the name of the great Shepherd himself, "I will save my flock, and they shall be no more a prey. I will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods; and they shall be no more a prey to the heathen, neither shall the

beasts of the land devour them." And, that there may be no mistake, either in regard to the person by whom these promises are made, or the objects for whose comfort they are bestowed, it is added, "Ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God."

Whatever duties, then, of the pastoral office we can suppose Abel to have performed, these were fulfilled by the Saviour; and of this we are assured, not only by the above intimations of prophecy, but also by the declarations of his own true and faithful testimony. Did Abel guide his flocks to pasture in the fields? Jesus, as the shepherd of his people, says, "My sheep hear my voice, and I know them, and they follow me." Did Abel reconduct his flock into their fold, when he had fed them in the field and refreshed them at the fountain? Christ does more, for he is himself at once the abiding-place of his people and the provision on which they feed, and the well of salvation at which they drink. "I am," says he, "the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Did Abel protect his flocks against the wild beasts of the field, and endanger his own safety in their behalf? Christ did more: he encountered for his people's sake, not the probability, but the certainty of death. "I lay down," said he, "my life for the sheep." Abel, notwithstanding all his care and vigilance, would doubtless have some-

times cause to lament the ravage and plunder committed on his folds, while he himself had retired to rest during the silence of night. But Jesus, the ever-watchful Shepherd of Israel, cannot be surprised or taken off his guard, *for he neither slumbers nor sleeps;* and his promise to his flock is, "Behold, I am with you always." Abel might not at all times be able, even when present, to protect his flocks against the sudden incursions and violent attacks of their fierce and powerful enemies: but the sheep of Jesus are ever safe, for, says he, "my Father, who gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Abel, we doubt not, did often supply the necessities of his household with the substance of his fold, feeding them with the flesh and clothing them with the fleece of his pastures: but on the contrary, of his flock Jesus says, "I give unto them eternal life, and they shall never perish."

3. Abel, *envied* and *slain* by his *brother*, was a type of Christ, *hated* and *crucified* by his *countrymen*. — It was the envy and malice of a fallen spirit that first introduced sin, and all its consequent miseries, into this lower world. When God created man on the earth, the angels who kept not their first estate had already fallen from the happiness of heaven. Satan, brooding over the wretchedness of his own lost condition, and envying the happiness of his fellow-creature, sought

to involve him with himself in guilt and ruin. It is a sadly vitiated and debasing passion that can find pleasure in another's misery: but such is envy. Its object, in demon or in man, is to take from another that which he cannot himself enjoy; and, when he is unable to raise himself to a participation of his neighbour's happiness, to sink that neighbour to the level, or even below the level, of his own misery. While ambition seeks to rival the reputation of others, envy attempts to reduce their character to the standard of its own. Falsehood and slander are the instruments of its evil designs. It was this unworthy passion that stirred up Satan against the parents of our race; and these were the instruments which he employed to disturb the happiness of Eden. His plans succeeded, and his malice prevailed. The seeds of evil were sown, and the worst of passions engendered. That same spirit of envy which had stirred up the prince of darkness against the happiness of Adam, stirred up this fallen creature's offspring against a brother's reputation. Abel and Cain brought each, to the altar of the Lord, gifts from the produce of their industry. The offering of Abel was presented with a better spirit, and was accepted; while unto Cain and to his offering the Lord had not respect.

This preference given to Abel's offering over that of Cain roused the jealousy of the latter against his brother, and led to events which bear

a strong resemblance to several circumstances in the closing scenes of the Redeemer's life. — Was Cain wroth, *and did his countenance fall*, and did he imagine mischief against his brother, because he had obtained the favour and received the approbation of God? In like manner the Jewish priests and rulers were enraged with Jesus, and sought to lay violent hands on him, because by his works he proved his heavenly origin, and in words declared himself the Son of God. Did the Lord put the question to Cain, "Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." After a similar manner did Jesus reason with his persecutors, when they were threatening to stone him: "Many good works have I showed you from my Father, for which of these do ye stone me? If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works." Did Abel fall a victim to the malice of a brother? Jesus was betrayed by the treachery of a friend. Did Cain seek for the perpetration of his crime the solitude of the fields — some place, perhaps, where they had been accustomed to meet, while they rested from their rural occupations, where they were wont to hold brotherly intercourse, where together they had joined in the worship of God, or, with their parents and their household, united in the service of heaven? So

did Judas watch the opportunity of his Master's retreat to the wonted solitude of the garden, to the place whither they had often retired from the bustle of the world, where they had held sweet counsel together, even the place which ought to have been hallowed in every disciple's heart as the scene of much devout instruction, meditation, and prayer. Did Cain, the better to secure his victim, use every sign of brotherly affection, as it appears he did, from the observation that, ere he lifted up his hand against him, *Cain talked with his brother?* So did Judas use the very kindliest token of friendship, to be a sign to the enemies of Jesus that he it was whom they sought, as we learn from our Saviour's own reply to the traitor: *Judas, betrayest thou the Son of man with a kiss?* Did Abel suffer by a kinsman's hand, which should have been lifted up to protect, and not to destroy him? and thus did death first find its way into the rational creation of God, by the malice, and fraud, and cruelty of a brother? So Jesus fell a victim to the avarice of a pretended friend, and was delivered up to a cruel and ignominious death by the hatred and revenge of his own kindred. Was Abel's the first death in point of time? Christ's was the first in regard of its importance; for as Abel was the first who died of Adam's numerous descendants, Christ *was the first-born from the dead among many brethren.*

4. As Abel offered *acceptable sacrifices* unto

God, so Jesus offered himself in sacrifice *an accepted atonement.* — Cain and Abel not only practised different occupations in the field, but they also brought, according to the nature of their several pursuits, their offering to the altar. The one brought of the first fruits of the earth, and the other of the firstlings of his flock. Unto Abel and his offering the Lord had respect, but unto Cain and his offering he had not respect. It was not the difference in the nature of the gift which led to the very different reception of the giver, for we have no reason to suppose that the offering of Cain was not such as the Lord himself had authorized, and, most probably, commanded him to present upon his altar. Nor have we any reason to suppose that the offering of Cain was not a tribute of gratitude to the Lord for his goodness. What was it, then, that constituted the distinction which led to results so very different? The inspired author of our text answers the question in the fourth verse of the preceding chapter: "By *faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Thus, while Cain rested his confidence upon his own sincerity, and upon the worth of the offering which he presented, Abel, when he slew his lamb before the Lord, and poured its blood upon the altar, looked, by faith, *unto the sacrifice of the Lamb of God, which taketh away the sins of the world.* Cain's gift was an of-

fering of gratitude for the blessings of a bountiful Providence: Abel's gift was an offering for sin, presented as a sign *of*, and in reliance *upon*, the great sacrifice of atonement. Cain's righteousness was that of works without faith, and therefore imperfect: Abel's righteousness was of works by faith, and therefore accepted of God in Christ Jesus. This it was which constituted the difference between the gifts of Abel and Cain, forming the ground of acceptance in the one case, and of rejection in the other. — Between the offerings of Abel and of Christ we find several traces of resemblance and several marks of distinction, which all concur in setting the first before us as a type of the second.

It appears that, immediately after the fall, the solemn rite of sacrifice was instituted. The skins wherewith our first parents were clothed, are a proof that the beasts of the field had been slain, and the probability is that they were sacrificed at the altar, by the command of God, to be the earnest of the Lamb thus typically slain *from the foundation of the world.* As a typical sacrifice could be of value only as it served to keep up a constant remembrance of the fact, *that without shedding of blood there could be no remission*, and to direct the eye of faith, with constant attention, to the thing which it signified; so this rite, thus early instituted by the will of Heaven, was observed, not only by our first parents at the gates

of Eden, but also by their posterity in the field and in the temple. Therefore Abel brought his lamb to the altar, because it prefigured the Lamb of God, the victim of atonement.

Abel's offering could not purify from sin, but the blood of Christ cleanseth from all sin. Abel's sacrifice only served to call his guilt to remembrance; but when the sinner is accepted through the sacrifice of Christ, his sins and his iniquities are remembered no more. Abel's offering was of little value — a lamb from the fold, or a kid of the goats: Christ's sacrifice was of more value than all the beasts of the field, or the cattle upon a thousand hills. Abel's offering was not his own, but His, *whose is the earth, and the fulness thereof:* Christ's life, which he gave in sacrifice, was his own; *he had power to lay it down, and he had power to take it up again.* Abel's offering, in itself, was of no value in the sight of God, and was accepted only because it was offered in faith: Christ's sacrifice was of intrinsic worth, and possessed a saving influence, giving an efficacy to the faith of Abel, and being acceptable in the sight of God. The gift of Abel had only a prospective tendency, and looked forward to the cross on Calvary: the sacrifice of Jesus looks back to the gates of the temporary Eden, and forward to the everlasting gates of the New Jerusalem. These marks of distinction between the accepted sacrifices of Abel and of Christ suggest to us another distinguishing fea-

ture wherein the *death* of Abel may be considered typical of the death of Christ.

5. To *Cain*, most deeply interested in the *death of Abel*, it spoke the *language of terror:* but to the *believer*, who is most deeply interested in the *death of Christ*, it speaks the *language of peace.* — It was in vain that Cain sought the solitude of the field, for the perpetration of his horrid crime. No human eye, it is true, was present to see the cruel deed, and to witness the first agonies of death, in the expiring struggles of a departing spirit; nor was any human ear at hand, to hear a brother's earnest entreaty for a brother's compassion, to hear the last prayer of faith for the mercy of Heaven, and to listen to the dying groans of the bleeding victim. But the ear of Heaven was near, and the eye of Heaven was upon them. It was in vain that Cain sought to conceal his guilt, by committing his brother's body to the dust, and by covering therewith the blood of the slain, for the earth itself revealed the deed, and proclaimed to Heaven the death of Abel. The righteous God demanded his servant's blood from his murderer's hand: "The Lord said unto Cain, Where is Abel thy brother?" It was in vain that he attempted to deny his knowledge of the fate of the slain: yet, forgetting that Heaven had an eye to see the deed, and ignorant that the earth had a tongue to reveal it, he replied, "I know not: am I my brother's keeper?" But his hardened confidence was soon

suppressed, and his guilty terrors awakened, for the Lord said, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground." After this Cain went forth, as we are told, from the presence of the Lord. He left the place where his brother Abel had brought his gifts to the Lord's altar, and where his sorrowing parents continued to worship Jehovah. He left all that could tend to remind him of his happier days, of his bitter envy, of his cruel hatred, of his brother's friendship, of his brother's blood. He left all these behind: but he fled in vain; for he could not fly from his own thoughts, nor leave behind him the remembrance of his guilt. He could fly from friends and relatives, and neighbours, and home; from all that retained a consciousness of his crime, and from all that could serve, by word or action, or silent monition, to remind him of its guilt; but he could not fly from the voice of reason and the stings of conscience: his language still was, *my punishment is greater than I can bear.*

The same bitter draught will be the portion of their cup also, who with wicked hands and hardened hearts do crucify, in word or deed, the Lord of glory. Their guilt is even greater than that of Cain, and surely their punishment shall not be less. As he remained inexorable to the tender pleadings and to the bitter sufferings of his brother Abel, so were the enemies of Jesus deaf to the voice of justice, and hardened against every

feeling of sympathy and compassion, in the day when *he was led as a lamb to the slaughter.* But these were not the only murderers of Him whom Abel typified. Abel's was a solitary foe: the enemies of the cross are many. In every age and portion of his church, Jesus has been wounded and slain by those who, by their unhallowed words and their ungodly deeds, *have crucified him afresh.* In vain shall these plead exemption from the guilt of that traitorous outcry which rung through the judgment-hall of Pilate, "Crucify him! crucify him!" for the Judge, pointing to his wounds, will remind them *that they were received in the house of his friends.* When accused of the sufferings of the man of sorrows, they shall with Cain plead to no purpose, "We knew not of them:" for when they shall say, "When saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" he shall answer them, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." Then, if not before, shall conscience do its work, and the soul of the guilty, feeling the bitterness of sin, shall say, in the language of Cain, *my punishment is greater than I can bear.*

Thus far there is a similitude between the consequences of the death of Abel and that of Jesus. The one added much to the sin and the sorrow of his cruel brother; the other shall greatly aggra-

vate the guilt and misery of the unbelieving sinner. This, however, is neither the natural nor the necessary consequence of the Saviour's death, but of the sinner's obstinacy, and of his hardness of heart to believe: for *Jesus came not to condemn the world, but that the world through him might have life.* The proper effects of the death of Christ, which are experienced in the soul of the believer, are, on the contrary, a contrast to those of the death of Abel, upon the spirit and life of Cain. To him the death of his brother spoke the language of terror; to the believer the death of Jesus speaks the language of peace. By the one, the apostate Cain was condemned; by the other, the believing sinner is justified. By the one, the self-accused criminal was self-banished from among the sons of men; by the other, the pardoned offender is numbered with the adopted sons of God. By the one, the murderer was plunged but the deeper in guilt, and became the riper for ruin; by the other, the believer is freed from the yoke of sin, and fitted by the sanctification of the Spirit for the inheritance in glory.

Wherever the guilty Cain might wander, the ghost of a murdered brother haunted his troubled imagination; but wherever the believing Christian may dwell, the spirit of the crucified Jesus fills him with a peace which passeth understanding. It must have been awfully distracting to the soul of Cain, to think of going hence to that brother

who could not return to him; but the soul of the believer can rejoice even in descending to the grave, from which his Saviour having arisen, hath promised to come again, *and receive him unto himself.* Cain had little hope of peace in the prospect of time, and perhaps less in the contemplation of eternity; but the faithful Christian, *knowing in whom he has believed*, can say with the Apostle, "to me, to live is Christ, and to die is gain;" for he knows, "that living or dying, he is the Lord's."

Lastly, we observe, that as by the death of Abel, Cain became an outcast from the society of his brethren: so, in consequence of the death of Christ, the Jews were driven from their native land, and scattered among the nations. — The sentence of the Almighty against Cain was, "Thou art cursed from the earth which opened her mouth to receive thy brother's blood from thy hand. A fugitive and a vagabond shalt thou be in the earth." Cain felt, in an instant, all the power and terror of the curse. It sank into his very soul. With a sad and solemn influence he felt its blight upon his spirits, and thus gave utterance to his consciousness of its reality, and to his dread of its consequences: "Behold, thou hast driven me this day from the face of all the earth, and from thy face shall I be hid, and I shall be a fugitive and a vagabond upon the earth; and it shall come to pass, that every one that findeth me

shall slay me." Accordingly, this guilty and unhappy man wandered, like an evil spirit, seeking rest and finding none. He went out from the presence of the Lord, deserting his service; and, dreading the face of men, he dwelt no longer among the habitations of his brethren. — In like manner have the Jews gone forth from the highly favoured land given unto their fathers for a habitation. There are few of them in the places where their ancestors lived, and very few in the city of Jerusalem, where their fathers worshipped: while in most nations of the world their footsteps may be traced, or their habitations found. Scattered among every people, they have mingled with none; but are by the providence of God kept separate, that the judgments of Heaven upon them may be more clearly perceived. God gave unto them a land flowing with milk and honey; and he sent unto them messengers to instruct them, *rising early and sending them:* but *they killed the prophets, and stoned them that were sent unto them.* Then did he send his son, saying, "They will reverence my son:" but him they put to death, and rejecting their long-promised Messiah, they crucified him, saying, "His blood be on us, and on our children." The curse, thus imprecated, fell with awful vengeance, and remains unto this day.

As Seth was given unto our first parents in the room of Abel, whom Cain slew, so a Gentile world

was given to the Saviour for his kingdom, in place of the unbelieving nation whom the Lord cast out. From Seth there descended many to praise the Lord, even Abraham, Isaac, and Jacob, with Moses, Samuel, and David; even all the patriarchs and prophets whose names adorn the history of God's ancient dispensation: and from that Gentile church over which the Saviour now reigns, there have been gathered myriads of those redeemed souls who are now exalted to the dignity *of kings and priests to our God and to his Christ;* who are singing around the throne the song of Moses and the Lamb, and who are *shining as stars in the firmament of heaven.*

We cannot conclude without suggesting a few of the useful lessons which this important subject teaches.

From the condescension of the Saviour, let us learn a lesson of HUMILITY. Why should man act proudly towards his fellow men, and refuse to condescend to *those of low degree?* What is there on earth of which the most exalted of mortals has reason to be proud? Is it of his wealth? Let him remember, that it may soon *take wings and fly away.* Is it of his rank? Let him know that, however noble, it is yet inferior to that of the least in the kingdom of heaven, *who are kings and priests unto God.* Is it of his person that any mortal is vain? Let him reflect, that it shall soon become the food of worms. Is it of his mental

acquirements that any soul of man is proud? Let this high thought itself teach him, that he is yet destitute of the only species of wisdom that is truly desirable, which at once humbles the sinner, and makes him *wise unto salvation.* Let vain man, *whose days are but a shadow,* learn humility from Him who is *the mighty God,* and *the everlasting Father.* All the wealth of the universe was his, and yet He, who was infinitely rich, *for our sakes became poor.* His rank was noble, yea supreme; but though all the hosts of heaven worshipped Him, yet he made his dignity of no account, and took upon Him the form of a servant. He was fairer than the sons of men, possessing the very brightness of Jehovah's glory; yet having hum bled himself *to be found in fashion as a man,* he gave his face to shame and spitting, and his body to the scourge, to the cross, and to the grave. Behold then, O vain man, thy Creator divesting himself of his glory, and condescending so far as to be fitly typified by that patriarch, whose name, by interpretation, is *emptiness* and *vanity.* Behold Him, having put off his eternal crown, having laid aside his universal sceptre, and disrobed himself of his garment of celestial light—he descends from heaven and appears on earth; he vails his divinity under the likeness of sinful flesh, and submits to the reproach and persecution of his enemies. His claims are mocked, as if they were *empty* pretensions; and his authority is despised, as if it were a

vain display of usurped power: and yet in all this, the Saviour was a fit pattern to us of meekness and humility; for *when he was reviled, he reviled not again, and when he suffered, he threatened not.*

From the consideration of this subject let us learn a lesson of GRATITUDE also, unto Him who thus humbled himself, not only to set us an example *that we might follow his steps*, but also that, as the Shepherd of his people, he might guide them in the way to *the green pastures*, and to *the still waters* of the heavenly Canaan. — The delights of our Redeemer were ever with the sons of men; and when he looked down upon them from his throne in the heavens, and saw them, like sheep without a shepherd, scattered in the wilderness and wandering in the desert, beset with enemies and exposed to danger and to death, he pitied them and hastened to their rescue. Surely the remembrance of this act of love ought to kindle the flame of gratitude within our souls, for without it there was no hope of safety, and we all must have perished miserably in this waste and weary land. But now the great Shepherd of Israel hath wrought deliverance for the *sheep of his pasture;* their enemies are conquered, and their peace is insured: he has opened, for their refreshment, fountains in the desert; he has fenced, for their security, a fold in the wilderness; and that *roaring lion* who goeth about seeking to destroy, has

been overcome and restrained, for *the Lion of the tribe of Judah* has prevailed. Let us, therefore, sing hosannas of *praise* and *gratitude* unto the Son of David and Shepherd of Israel, *who hath come, in the name of the Lord, to save us.*

And moreover, from a review of the subject now considered, let us be led to FAITH and to REPENTANCE. — We have beheld the Saviour, like Abel, become the object of envy, malice, and hatred, and fall the victim of persecution, treachery, and death. Let the recollection of this remind us of our guilt, and teach us to mourn over it. The Jews were, it is true, the active agents in the perpetration of those cruel deeds, and in the enacting of that fearful tragedy; but yet let us not attempt, for we shall attempt in vain, to exculpate ourselves from the guilt of crucifying the Lord of glory. The Jews were but the commissioned agents of our crimes, to grieve the Spirit of Jesus, and to put Him to death. Let us then mourn over our sins, for it was them which led the Redeemer to the judgment-hall and to the silent grave: nor have they yet ceased their persecution, but still *crucify him afresh, and put Him to open shame.* But even whilst we repent of the sins which nailed the Saviour to the tree, and thrust the centurion's spear into his side, in the day when he poured out his soul unto death, let us also *rejoice in hope*, and seek to *live by faith* upon Him who, though he died under the weight of our sins, yet revived and

rose again for our justification. Let us trust, with the most perfect confidence, in the efficacy of his blood, for it can wash out the stain of every crime. Nor let us flee from it, as the wretched Cain fled from that of his murdered brother: FOR THE BLOOD OF SPRINKLING SPEAKETH BETTER THINGS THAN THAT OF ABEL.

millions of human beings, a generation of the present day, are consigned to the sleep of death.

But is there no hope of safety from this blast of desolation which thus sweeps over the world, and scours the earth of its inhabitants? There is not, indeed, any rescue from the grave, but there is hope in death. There was mercy mingled with judgment in the sentence which Jehovah passed upon the antediluvians; and there is still *mercy with God that he may be feared, and plenteous redemption that he may be sought after.* Noah found grace in the sight of the Lord, and was saved amidst the waters of the flood, to be the father of a new race, who have repeopled with rational inhabitants the various regions of the earth. And so hath Jesus, by the will of God, purchased a people unto himself, that he might fill with redeemed saints the heavenly mansions of his Father's house. In the person of Noah, death was arrested in its progress, and prevented accomplishing the complete destruction of the human race. By the atonement of Jesus, death hath been deprived of its sting and the grave of its victory, so that its captives shall arise to life and immortality. — It is in this very remarkable and important instance of similitude between Noah and Jesus, that this venerable patriarch is recommended to our attention as a type of the ever-blessed Saviour. But besides this, there are other circumstances in the history of Noah that serve to shadow forth the character and offices of

Christ, which we therefore proceed to consider in their order. And

First, The import of the Patriarch's name is descriptive of some of the consequences to the believer of the Saviour's death. — Lamech, the father of Noah, was himself a good man, and a worshipper of the living God. He saw the growing wickedness of men, and wept over that torrent of iniquity which he was unable to stem. He not only saw that sin was abounding, but he saw also that the curse of sin was taking deeper root and spreading wider devastation. It appears, from several circumstances in the antediluvian history, that the judgments of the Lord upon the produce of the earth kept pace with the growing wickedness of its inhabitants. It was cursed when Adam sinned, but a curse still deeper was inflicted when Abel was slain, and which seems to have increased until, in the days of Lamech, it was with much toil and painful labour that men could draw from the unpropitious soil the means of subsistence. Under the pressure of this common calamity even the good man bowed down, and bewailed the misery of his lot, and looked unto the Lord for consolation. For this, we doubt not, Lamech had often prayed; and when a son was born unto him, he seems to have concluded that his petition was answered, and he called him Noah — that is, *rest*, or *comfort:* for he said, "This same shall *comfort* us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Shall

polluted with crime and filled with violence, when the Lord looked upon the earth; and behold it was corrupt; for all flesh (says the sacred historian) had corrupted his way upon the earth.

Great indeed must have been the disappointment of the Creator (if we may so speak of Him who knoweth the end from the beginning) when he saw that the wickedness of man, whom he had made after his own image, was so great, and that *every imagination of the thoughts of his heart was only evil continually.* The new-formed creation had been fair and beautiful, even in the sight of its all-perfect Creator; and it was when man was its brightest ornament that he pronounced it *to be very good.* But now *it repented the Lord that he had made man on the earth, and it grieved him at his heart.* Deep indeed must have been that degradation which caused the Lord to abhor the workmanship of his own hands; and awful surely that accumulation of guilt which urged the long-suffering and merciful Parent of the human race to declare, "I will destroy man whom I have created from the face of the earth, both man and beast, and the fowls of the air, and the creeping things; for it repenteth me that I have made them."

The soul shudders, even involuntarily, when we hear the just sentence of an earthly judge pronounced upon the life of a solitary criminal; but how much more would all its feelings be aroused if we heard the still more awful and no less equi-

table sentence of the Supreme Judge of heaven and earth pronounced over a whole generation, foredooming it to inevitable destruction! Yet such was the sad verdict pronounced, in the hearing of Noah, upon the men of his day: and what is it but the very same verdict which has been pronounced upon every generation, from Noah to the present time; and which is even now passing upon the very generation among whom we live, and of which we ourselves form a part? The sentence is the same, the evidence of its justice is the same, and it differs only in the manner of its execution. It was the guilt of the last antediluvian race that drowned them in the waters of the flood; and it is the sin of the present generation that is hurrying it to the silence of the grave. The same sentence which drove forth our first parent from a life of happiness in the garden of Eden, was that which involved all his descendants in the guilt of sin, and the bitterness of death. Hence this fell Tyrant hath passed, and is still passing, upon all men, *for that all have sinned.* But in seasons when iniquity peculiarly abounds, he often rages with a fury more awfully desolating — Jehovah thereby showing that *there is a God who judgeth in the earth.* Thus, by one dreadful energy of divine power, was the generation of Noah's day numbered with the dead. In forty days and forty nights and the well-peopled earth was stripped of its inhabitants. In forty years, even in less, and nine hundred

millions of human beings, a generation of the present day, are consigned to the sleep of death.

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we suppose that Lamech called his son *Noah*, because he expected that, when the child should be grown up to man's estate, the labour of the son would enable the father to *rest*, or at least ease his toil, and so yield him *comfort?* Or shall we suppose that Lamech had some presentiment, warning, or revelation, given him of that fearful destruction which the guilt of men was about to bring upon the world, with the gracious exception to be made of his own family, in the person of this son? Lamech's own reason for the origin of the name accords better with the first supposition, while the event of Noah's history renders it more applicable to the latter. But the truth most probably is, that the patriarch was guided to the choice of this name, in some measure, by both these motives. By the first, as a man overburdened with labour, and looking forward to a season of relaxation; and by the other, through some prophetic impulse unconsciously possessed, and directing him to presignify, in his son's name, the character of his future destiny.

But if this name was applicable to the son of Lamech, much more is it applicable to the Son of God. Noah afforded *rest* and *comfort* to a few only: Jesus hath already bestowed, and still is bestowing, these blessings on many. Even he who gave to the patriarch the name, though he enjoyed the comfort of knowing that, in the midst of a universal devastation, his son and his son's sons should be saved, yet dying a few years before the

flood, he shared not in the rest which the ark of Noah afforded. Only eight souls received both rest and comfort in this refuge of the patriarch: myriads of blessed spirits already rest in Jesus from their labours, and thousands are following them into glory, gladdened, amidst the perils of the way, by the consolations of his Spirit. They who have been most inured to toil, or harassed with care, know best the luxury of *rest*, and the value of *comfort*. And who ever groaned so heavily under his burden as the slave of sin, or who ever grieved so bitterly in time of sorrow as the man wounded in spirit? But to that the Saviour affords *rest*, to this he administers *comfort*. He himself invites the weary and the heavy-laden to come unto him that they may find *rest*; and the Prophet, when commissioned to foretel the blessings of his gospel, is commanded "to speak *comfortably* unto Jerusalem, to say unto her that her warfare is accomplished, that her iniquity is pardoned." The *comfort* which Noah gave was partial: that which Jesus gives is universal. The *rest* which Noah provided for his family seemed precarious and was temporary: that which Jesus prepares for his followers is unchangeable, and therefore eternal. Well then may the saint rejoice in the Saviour, even amidst the trials of the world and the toils of his heaven-ward journey, saying, *This same shall* COMFORT *me concerning all the work of my hands, so long as I dwell upon the earth which the Lord hath cursed.*

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Great indeed must have been the disappointment of the Creator (if we may so speak of Him who knoweth the end from the beginning) when he saw that the wickedness of man, whom he had made after his own image, was so great, and that *every imagination of the thoughts of his heart was only evil continually.* The new-formed creation had been fair and beautiful, even in the sight of its all-perfect Creator; and it was when man was its brightest ornament that he pronounced it *to be very good.* But now *it repented the Lord that he had made man on the earth, and it grieved him at his heart.* Deep indeed must have been that degradation which caused the Lord to abhor the workmanship of his own hands; and awful surely that accumulation of guilt which urged the long-suffering and merciful Parent of the human race to declare, "I will destroy man whom I have created from the face of the earth, both man and beast, and the fowls of the air, and the creeping things; for it repenteth me that I have made them."

The soul shudders, even involuntarily, when we hear the just sentence of an earthly judge pronounced upon the life of a solitary criminal; but how much more would all its feelings be aroused if we heard the still more awful and no less equi-

table sentence of the Supreme Judge of heaven and earth pronounced over a whole generation, foredooming it to inevitable destruction! Yet such was the sad verdict pronounced, in the hearing of Noah, upon the men of his day: and what is it but the very same verdict which has been pronounced upon every generation, from Noah to the present time; and which is even now passing upon the very generation among whom we live, and of which we ourselves form a part? The sentence is the same, the evidence of its justice is the same, and it differs only in the manner of its execution. It was the guilt of the last antediluvian race that drowned them in the waters of the flood; and it is the sin of the present generation that is hurrying it to the silence of the grave. The same sentence which drove forth our first parent from a life of happiness in the garden of Eden, was that which involved all his descendants in the guilt of sin, and the bitterness of death. Hence this fell Tyrant hath passed, and is still passing, upon all men, *for that all have sinned.* But in seasons when iniquity peculiarly abounds, he often rages with a fury more awfully desolating — Jehovah thereby showing that *there is a God who judgeth in the earth.* Thus, by one dreadful energy of divine power, was the generation of Noah's day numbered with the dead. In forty days and forty nights and the well-peopled earth was stripped of its inhabitants. In forty years, even in less, and nine hundred

millions of human beings, a generation of the present day, are consigned to the sleep of death.

But is there no hope of safety from this blast of desolation which thus sweeps over the world, and scours the earth of its inhabitants? There is not, indeed, any rescue from the grave, but there is hope in death. There was mercy mingled with judgment in the sentence which Jehovah passed upon the antediluvians; and there is still *mercy with God that he may be feared, and plenteous redemption that he may be sought after.* Noah found grace in the sight of the Lord, and was saved amidst the waters of the flood, to be the father of a new race, who have repeopled with rational inhabitants the various regions of the earth. And so hath Jesus, by the will of God, purchased a people unto himself, that he might fill with redeemed saints the heavenly mansions of his Father's house. In the person of Noah, death was arrested in its progress, and prevented accomplishing the complete destruction of the human race. By the atonement of Jesus, death hath been deprived of its sting and the grave of its victory, so that its captives shall arise to life and immortality. — It is in this very remarkable and important instance of similitude between Noah and Jesus, that this venerable patriarch is recommended to our attention as a type of the ever-blessed Saviour. But besides this, there are other circumstances in the history of Noah that serve to shadow forth the character and offices of

Christ, which we therefore proceed to consider in their order. And

First, The import of the Patriarch's name is descriptive of some of the consequences to the believer of the Saviour's death. — Lamech, the father of Noah, was himself a good man, and a worshipper of the living God. He saw the growing wickedness of men, and wept over that torrent of iniquity which he was unable to stem. He not only saw that sin was abounding, but he saw also that the curse of sin was taking deeper root and spreading wider devastation. It appears, from several circumstances in the antediluvian history, that the judgments of the Lord upon the produce of the earth kept pace with the growing wickedness of its inhabitants. It was cursed when Adam sinned, but a curse still deeper was inflicted when Abel was slain, and which seems to have increased until, in the days of Lamech, it was with much toil and painful labour that men could draw from the unpropitious soil the means of subsistence. Under the pressure of this common calamity even the good man bowed down, and bewailed the misery of his lot, and looked unto the Lord for consolation. For this, we doubt not, Lamech had often prayed; and when a son was born unto him, he seems to have concluded that his petition was answered, and he called him Noah — that is, *rest*, or *comfort:* for he said, "This same shall *comfort* us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Shall

not of. It is my meat and my drink to do the will of my Heavenly Father." Thus was Jesus righteous and perfect, as Noah was, but in a degree far superior; and thus did Jesus walk with God, as Noah did, but in a manner far more closely. The righteousness of Noah, and even of all the holy patriarchs and prophets, had no power to save nor merit to justify, even themselves, without faith in the righteousness of Him who hath given his soul a sacrifice for sin. Noah could not by his goodness avert the waters of the flood; but Jesus hath by his righteousness averted the deluge of divine wrath from thousands and thousands, even from the countless multitudes of those who have believed in his name.

But let us consider more particularly, in the THIRD place, the most important transaction in the history of Noah, *his building an ark for the safety of his house*, so justly typical of the preparation made by Jesus Christ for the salvation of fallen men. That in this respect especially the Saviour was typified by the Patriarch, we have the authority of an inspired Apostle to warrant the declaration. Peter tells us, in the third chapter of his first Epistle, that the antitype of Noah's building an ark, whereby he and his family were saved by water, is our being saved by baptism, by the resurrection of Jesus Christ; for having spoken of the ark, he thus adds: "The like figure whereunto even baptism doth also now save us (not the putting

away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

The wickedness of man had long prevailed upon the earth, and justly merited the indignation of heaven. But the judgments had tarried until the measure of human guilt was completely filled, and the cup of the divine wrath was running over. At length, the *Spirit of the Lord* would no longer *strive with man*, and the sentence of his fate went forth for execution. To the men of that generation the Saviour had preached by lesser judgments, by the operations of his spirit, and by the ministry of his servant. For these are the *spirits now in prison*, of whom the apostle Peter says, "that Jesus went and preached unto them." They were then visited in mercy, when the God of compassion warned them upon earth, in the manner already mentioned; but at last the flood of divine justice overwhelmed them, and they are now *reserved in chains and in darkness until the judgment of the great day*. The last signal of danger was given, and the last warning to flee from it was proclaimed. But they were still disobedient, *even when the long-suffering of God waited in the days of Noah, while the ark was preparing*. The sentence hath now gone forth of a world's desolation; but a remnant is to be saved, and Noah receives the command to prepare for the preservation of his house. He alone believes the threatening: the wicked multitudes are

wedded to their sins, and hardened in their unbelief. He prepares to obey the divine mandate, and receives for its accomplishment the instructions of God. The task was arduous; and perhaps the patriarch found but few among his faithless neighbours who were willing, even for hire, to engage in a work so generally ridiculed and despised. It might also meet with violent obstruction; and when, with all this, we combine the greatness of the enterprise — the construction of a vessel, of magnitude sufficient to contain within its hold all kinds of beasts and birds, with the provision necessary for their subsistence during many months — we shall not wonder that the progress of the work was slow, and that nearly half a century had passed by before it was accomplished. But at last the ark is finished; and at the distance of seven days the deluge is announced. During this intervening time, the beasts of the field and the fowls of heaven are led, by providential instinct, to seek shelter from the impending storm. By pairs they find it in the sanctuary provided for their reception. Then Noah and his little family enter their place of refuge, probably amidst the contempt and ridicule of their wicked and unbelieving neighbours. — Thus, too, was the ark of the Messiah's covenant long in preparing, and at length brought to perfection amidst the scoffings of a faithless and a guilty people. For upwards of forty years was the ark of Noah in building, and for nearly as

many hundred years was the scheme of the divine grace in accomplishing. By dreams and visions, by types and figures, by the promises to the fathers and by revelations to the prophets, was the gospel ark clearly described and gradually made known. When ages had passed away, the destined period arrived, and the Son of God appeared, bringing with him the credentials of his mission, and claiming the faith and the obedience of his people. But his preaching, like that of Noah, was treated with neglect, or spurned with contempt. *He came unto his own, but they received him not.* The beasts of the earth and the fowls of heaven formed the largest portion of the patriarch's followers into the ark; and the poor and the needy, whom the world generally despise, were the chief attendants on the Saviour's ministry. Eight souls only, disdaining the scorn of the profane, and intrusting themselves to the providence of God, while about to be tossed upon the waters of the flood, entered into the ark. And so, twelve men only, mean in their rank, and despised of the people, were contented to intrust themselves upon the promises of the Saviour, and to follow him in all the vicissitudes of his earthly fortunes.

But let antediluvians deride the faith of Noah, and let sinners of every age despise, as they please, *the truth as it is in Jesus.* The threatened judgment is not the less sure in either case; for the impending deluge will descend, and the denounced

wrath of heaven will most assuredly fall upon both. In the day that Noah entered into the ark, the windows of heaven were opened, and the fountains of the deep were broken up, and the waters prevailed, and the ark was borne upon their surface. Constructed as that vessel was, without either mast, or sail, or rudder, to guide it before the wind, or to prevent it drifting upon the rocks, it might seem to the scientific mariner very unlikely to abide the fury of the waves, and to outlive the storm. The whole scheme, no doubt, appeared ridiculous to the generality of the world, who had watched its progress, and witnessed its completion; and perhaps the souls of its inmates did sometimes quail within them when some mighty surge rolled furiously against its sides, and when heaven and earth and wave and tempest seemed combined for their destruction. Yet this vessel, so unwieldy by its bulk, so rudely fashioned, so incompletely rigged, and so ill proportioned, needed not the rules of art nor the advantages of science to render it sea-worthy, and to secure the safety of its cargo. It was protected by the power of the divine providence; it was guided by the skill of the divine wisdom; and was, from first to last, under the management of Him who rules amidst the raging of the waves, and directs the storm. It rose majestic upon the gathering element; it rode triumphant on its surface, even when one vast and uncontrolled tide was sweeping its course from pole to

pole; and, after nine months tossing upon the billows, it settled with the subsiding waters upon the mountains of Ararat. So was Jesus, the ark of the believer's safety, a reproach of men, and despised of the people. He opened to his highly-favoured nation the door of faith; but they refused to enter. He was himself that door. "I am," says he, "the door; by me if any man enter in, he shall go in and out, and find safety." They rejected his offers, and thought, no doubt, that they did well in so doing; for they saw him tossed upon a sea of troubles; they beheld the storm of persecution arise against him, and the billows of affliction roll over him. They saw him at once assailed by the malice of hell, and borne down by the justice of heaven. They saw him sink in the dark waters of death, and they thought that all his claims were buried with him in the grave. But he sank only to rise again, and to rise the higher, and to rise not alone, but to bring up with him all those who have taken refuge in the sanctuary of his ark, trusting in the promises of his grace.

The enemies of Noah and of his enterprise did not survive to witness the triumph of his faith, and to see his ark resting in safety upon the mountains of Ararat. But the enemies of Jesus, of whatever age or nation they may be, shall live again to behold the King in his glory, and to see him standing with the thousands of his saints upon the mount of the heavenly Zion. How great would

be the dismay of the Patriarch's enemies, when they saw his predictions fulfilling in the descending torrents and the gathering oceans! how eagerly would every means of conveyance be sought for that might carry them to the ark of the prophet! how earnestly, when there, would they urge for admission — some the plea of relationship, others the claims of friendship, and some, perhaps, a propriety in the security of the vessel which they had laboured to construct! But all in vain. Even the yearnings of the Patriarch's compassion could afford them no relief. He could not open to them. He was himself a prisoner of hope. The Lord had shut him in; every inlet to the ark was closed, and the seal of heaven was stamped upon its fastenings. So, in the day when the Saviour's enemies shall behold the ark of Jehovah's covenant with his people, borne in safety from the fiery deluge of a consuming world, in vain shall they claim admittance to the blessings of its security and peace. It will then be to no purpose that they shall claim kindred with the Lord of life, because on earth they have been called by his name; for, pointing to believers, he will tell them, *These are my sisters and my brethren.* And it will be equally in vain that they shall claim the privilege of his servants, saying, *Have we not preached in thy name, and in thy name done many wonderful works?* for even many of those who have been employed about the ark of the covenant, and who have been instrumental,

through divine grace, in bringing sons into glory, shall themselves be cast away; and the Lord shall say to these petitioners, in the day of his wrath, *Depart from me; I know you not.* Then the door of mercy shall be shut, and this seal of heaven set upon the faithful—*The Lord knoweth them that are his.* With what terror would the enemies of Noah, driven by the waters from their habitations in the plains, betake themselves to the higher grounds, and from thence to the hills and to the mountains; and with what dismay would they find themselves driven from each height to a higher eminence, until at last, in absolute despair, they found even the loftiest summit no security against the rage of the increasing deluge! So in the day of judgment will the wicked in vain fly from *the face of the Lord, and from the glory of his power,* or seek to the hills for protection, *calling to the mountains and to the rocks to fall on them and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb.*

But let us turn from the misery and devastation which were raging *without,* to the peace and security prevailing *within* the ark. This scene of tranquillity was narrow indeed, compared with the wide range of devastation which was spreading around; and the recipients of tranquillity were few when compared with the multitudes who were miserably perishing about them. So also is the flock of Christ but a *little flock;* for

though *many are called* into his fold, *yet few are* found worthy to be *chosen* as the partakers of his glory, and the heirs of his kingdom. But behold the harmony that prevails among the ransomed of the Lord, who are gathered together from men of every rank, of every profession, and of every name; even from every *kindred, people, and tongue;* yet being all *of one mind, to praise the Lord and to serve him.* It would undoubtedly seem strange to the patriarch to find himself and his family dwelling in safety by the den of the lion, and beside the lair of some ravenous beast; to find the most savage natures tamed; and creatures of the fiercest, and, towards each other, of the most hostile propensities, living together, without animosity or dread of danger. It was a beautiful emblem of the power of Christianity to subdue the pride and to tame the fiercest dispositions of man; with, however, this important distinction, that it was a providential instinct of common danger, which tamed the fierce nature of the brute inhabitants of the ark: while it is a rational sentiment of one common salvation, that exalts the affections of all redeemed souls into one feeling of charity and love. This unusual harmony amongst the extraordinary assemblage in the habitation of Noah reminds us of the lofty style in which the prophet describes the tranquillity of the latter and the better days of Christianity — "When the wolf shall dwell with the lamb, and the leopard shall lie down with

the kid, and the young lion and the fatling together, and a little child shall lead them: when there shall be nothing to hurt or to destroy in all God's holy mountain."

After the waters had prevailed for fifteen days above the highest hills, and every living thing on the earth and in the air had perished, the Lord remembered Noah, and all that was with him in the ark; and made a wind to pass over the earth, and the waters were assuaged, and the flood abated, and the ark rested upon the mountain. So did a deluge of divine wrath pass over the head of our suffering Redeemer, when, as our High Priest, he bare into the troubled waters of death the ark of our covenant of peace with the Lord. But he has again ascended from the flood, and his feet stand upon the mountain; and having saved both himself and them who trusted in him, he has become an *hiding-place from the wind, and a covert from the tempest.* And may not *we* say with the Psalmist, that, "if the Lord had not been on our side, the waters of divine wrath had swallowed us up quick; the waters had overwhelmed us, the stream had gone over our soul; yea, the proud waters had gone over our soul?"

We observe, in the FOURTH and *last* place, that as God made a covenant with Noah, to be a pledge of future security, when he had saved him from the waters of the flood: so, with them who are

justified by faith, he doth make in Christ Jesus a covenant of everlasting peace.

Ere Noah ventured to leave the ark, he sent forth winged messengers to try if the earth were prepared for his reception. So, ere Jesus came into the world, he sent forth the heralds of his gospel, to proclaim his approach, and to prepare the world for his coming. On the seventh day after his first experiment, Noah sent forth a dove, which returned in the evening; and lo! in her mouth (the signal of peace) an olive leaf plucked off; *and Noah knew that the waters had abated.* In like manner, soon after the Saviour had entered upon his ministry, the spirit of God descended upon him in the likeness of this gentle bird, and alighted upon him, as he stood in the waters of Jordan; and thus bore testimony to the angelic proclamation of restored peace on earth, *with the good will of heaven to the children of men.* When Noah had again sent forth the dove, and she returned not, he himself left the ark, after nine months residence within its caverns. Thus, born again, as it were, by the waters of the flood, he thereby typified that baptism of the Spirit, whereby the believer *is born again to newness of life.* Noah brought forth with him from the ark his family, and every living beast, and every creeping thing, and every fowl of the air, and restored them to their proper elements, and to the exercise

of their peculiar instincts. They returned, no doubt, with avidity to the indulgence and to the gratification of their natural and long restrained appetites. But Noah had nobler powers to exercise, and purer feelings to gratify. With his understanding he proclaimed the praise, and with his heart acknowledged the goodness, of the divine Providence. With hands devoted to the service of the Lord, he erected his altar; and with a soul in which was kindled the flame of gratitude, he lighted the fire of his burnt sacrifice. The Lord was pleased to accept the offering of his servant, and he gave him his covenant, saying, "I will establish my covenant with you, and with your seed after you; and with every living creature that liveth upon the earth; that I will not smite the earth any more, but while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." God, moreover, gave unto Noah a sign of his covenant, saying, "This is the token of my covenant which is between me and you, and every living creature — I do set my bow in the cloud." This reminds us of that sacrifice *of the Lamb of God, which taketh away the sins of the world* — that sacrifice of infinite value, which the Son of God could alone present, and which proved an offering of a sweet savour, and acceptable unto God. Noah presided at his altar, when he had made it of earth or stone, and offered upon it *of every clean beast,*

and of every clean fowl: Christ's was a single and an all-sufficient offering, and was himself the altar, and the sacrifice, and the priest. In this great transaction, the everlasting covenant of peace betweeen the Creator and his redeemed creatures was confirmed, and sealed, and ratified. Hereby the believer in Christ knows that his sins and his iniquities shall be remembered no more; and that, when the deluge of everlasting misery shall overwhelm the wicked, he shall be safe within the ark of the covenant from the tempest of the divine indignation. For the confirmation of our faith and hope, God hath given to us, as he did to Noah, the sign or token of his covenant. It is simple and natural, like that of the patriarch. God did not *create* a token in the heavens, to draw the wondering eyes of his creatures to the exhibition of a miracle; but he took a natural object, which had always existed, even the reflected rays of light from the sun or moon upon the watery clouds of the sky; and commanding, that as often as we behold it we may remember his promise, *that the waters shall no more become a flood to destroy all flesh.* As this was no miracle of nature, formed to attest the covenant of Noah; so neither is the sign given to the believer any miracle of grace, to attest the covenant of Jesus Christ; but simply the elements of bread and wine in the sacrament of the supper. As the clouds which had lately frowned amidst the tempest and the storm were now bright,

and smiling, and fair with the bow of the covenant: so the altar to which the worshippers of God draw near, which was once stained with the blood of their sacrifices, is now exchanged for the pure, and simple, and hallowed tokens of the gospel festival.

A subject the most awful and interesting has now been laid open to our view; and may the Spirit of God seal its instructions upon our souls. We have considered a dispensation of the divine Providence the most terrible that has ever been poured out upon the earth; and we have contrasted it with the most wonderful display of infinite love that the world hath ever seen, or can ever expect to behold — a generation destroyed by the justice, and many out of every generation saved by the mercy, of heaven. We have contemplated Noah standing in the gap between the wrath of God and the total extinction of the human race; and Jesus entering the gates of the grave, to save all who believe from the pains of spiritual and eternal death. It was by the sovereignty of the divine grace that Noah was thus selected, and yet he was not altogether unworthy of the preference given him; *for he was perfect and upright in his generation.* Living by faith, he walked with God, and his path was that of righteousness, and his end was peace.

Let the happy fate of this patriarch, who, believing in the Lord, intrusted himself to the very

floods of his indignation for protection, stimulate us to a firmer reliance on the Saviour, and to a stricter life of holiness; that we, too, may be saved from the fiery deluge of divine wrath, in that day when *the wicked shall be turned into hell, with all the nations that forget God.* Like those pilgrims to the heavenly temple who have gone before us, and were sustained by the Saviour amidst the waters of affliction and of death, — like them, *let us walk by faith;* and, like the patriarch, let us strive to be *just men, and perfect in our generation.* Had Noah not been one of whom the omniscient God could say, "Thee have I seen righteous before me," yet had, from some presentiment of danger, provided, of his own accord, and without any reliance on the divine protection, an ark for his safety — that vessel could not have saved its maker, but must have perished amidst the tempest, and sunk like lead into the mighty waters.

And thus, fellow-mortal! whoever thou art, that, *knowing the terrors of the Lord,* would flee from the wrath to come by some method of thine own contriving, by some ark of thine own constructing — know this, that every such refuge *is a refuge of lies,* which shall sink beneath thee when *the great and terrible day of the Lord shall come.* This bark of thine own righteousness, or of whatever materials else it may be constructed, may give prospects of security in the bright and sunny

day, and bear thee along joyously enough through the smooth waters of prosperity; but be assured, that it will afford thee little comfort in the floods of affliction; that it will sink beneath thee amidst the shadows of death; and be consumed around thee in the day of wrath, when thou must perish without remedy. In the ark of the New Testament covenant, in Jesus the Saviour of men, there is safety; but nowhere else can security be found. Flee, then, to this ark of refuge, and flee speedily, while its door, the door of grace, is open; for when once it is shut against thee, amidst the billows of death, it is shut for ever. Let no love of ease, or desire of indulgence; let no fleshly lust or worldly interest interpose any delay, or recommend a more convenient season; for you may thus be prevented from flying in time to that sacred ark, which can alone bear thee in safety to the regions of immortal bliss. And let not the prospect of prolonged days, or of multiplied opportunities, betray thee into a life of procrastination; for it may end in eternal death: but tremble, O careless mortal! lest even now thou shouldest be trifling upon the verge of an eternal world! Tremble, lest it be with thee as it was with the antediluvians, who disregarded the warnings given them, *until the day that Noah entered into the ark, when the flood came, and destroyed them all.*

DISCOURSE V.

MELCHIZEDEC AND CHRIST.

HEBREWS, vi. 20.

Jesus made an High Priest for ever, after the order of Melchizedec.

THE design of this epistle, as well as of some others in the canon of the New Testament, can be learned only from the scope and substance of its contents. Upon a careful consideration of which, it appears to have been written in order to prove, what the Jewish doctors, scribes, and pharisees were ever eager to refute, namely, that Jesus of Nazareth, whom they had lately put to death, was the Christ, the Son of the living God; and that the gospel, of which he is the author and the subject, is of divine authority and of universal obligation. In order to establish this important fact, there are two points which the apostle labours, and labours most effectually, to demonstrate. He first proves the authority of Jesus as a lawgiver; on the one hand, to abolish the law of the Mosaic ceremonies; and, on the other, to substitute in its place the dispensation of the gospel. And, secondly, he proves, with much skill and power of reasoning, the absolute inefficiency of the Levi-

tical atonements to procure the pardon of sin; and the reality, efficacy, and accepted merit of the sacrifice which Christ offered of himself unto God. The object, then, of the apostle in this letter was briefly this — to prove the Messiahship of Jesus, and the divine authority of his doctrine; and the main argument by which he undertakes the accomplishment of this design, is the superiority of Jesus over Moses as a lawgiver, and over Aaron as a priest. Hence you will readily perceive the accordance of our text with the apostle's intention, and its tendency to add weight and conclusiveness to the force of his demonstration. But it was necessary that this demonstration should be founded on first principles, not merely assumed by the writer himself, but acknowledged by those whom he laboured to confute and to convince. He is arguing with the Jews; and must, therefore, reason with them from the acknowledged truths and doctrines of Jewish faith. He accordingly enters the sanctuary of the Lord, takes from the altar the volume of the book, lays before them their own authenticated Scriptures, and from Moses and the prophets, shows them *that Jesus is the Christ.*

The Jews had been honoured with the keeping of God's former revelations, and the gospel — that last and best — had also been tendered for their acceptance; but having rejected it upon the plea of its falsity and inferiority, the apostle shows them that it is spiritually the same, but substantially su-

perior; even as the body is superior to the image, and the substance to the shadow. He sets before them, in this epistle, a connected view of both dispensations, and adduces the declaration of the text, with all the illustration by which it is enforced, to prove the superiority of the priesthood, and atonement of the latter: *Jesus, a priest for ever, after the order of Melchizedec.* This argument, the apostle, guided by the spirit of inspiration, draws from the records of prophecy written by David, *in the hundred and tenth psalm;* while all the circumstances wherewith it is adorned and illustrated are taken from the brief account of this venerable patriarch, given *in the fourteenth chapter of the book of Genesis.* An argument thus skilfully drawn from the acknowledged records of the Jews was well calculated to bespeak their attention, and, had they not been blinded by prejudice, to secure their consent. Nor is it less worthy the attention of Christians; and is intended by the Spirit to be useful in strengthening the faith of those even who already believe, by placing Melchizedec before their view as a type of the Saviour.

This venerable patriarch is introduced to our notice, in the ancient page of sacred history, under the following circumstances, and in the train of the following events. During twelve years, the kings of Sodom and Gomorrah, of Admah and Zeboim, had yielded feudal homage to the king of Persia,

and paid him tribute; but in the thirteenth year they rebelled; and in the fourteenth were severely punished by the invading armies of the enraged and disappointed conqueror. Chedorlaomer, with Amraphel, and his other allied and tributary princes, was returning to the land of Elam, followed by the captives and laden with the spoils of victory—when word was brought to Abram, as he dwelt among the hills of Hebron, that the princes of the plain were discomfited, and that his kinsman Lot, with his family, his household, and his flocks, had fallen the victim of war, and become the prey of the spoiler. The good patriarch stayed not to balance nicely the deservings of his nephew, who, having taken part with his own herdsmen, in a quarrel of theirs with the herdsmen of Abram, had parted in displeasure from the man who had been to him as a father—having chosen for his share of the country around them the more beautiful and fertile portion. The father of the faithful was already influenced by the spirit of that gospel, for which he longed, and in which he hoped. Harbouring no resentment against his kinsman, the tidings of Lot's misfortune awoke his pity, and called forth his assistance. He summoned his servants, who had been born and trained in his house, a little host of three hundred and eighteen men; and with these, augmented by the feeble strength of two mountain chiefs, he went in pursuit of the numerous, well-disciplined,

and victorious troops of Persia. His force was feeble; but he went forth in the name of Jehovah of hosts, *who maketh one to chase a thousand, and ten to put ten thousand to flight*. The waste and ravages of successful war marked the progress of the conquerors, and pointed out to the patriarch the way of their retreat. He overtook them near the city of Damascus; and the Lord gave them into his hand. He took the prey from the spoiler, and set the captive prisoner free. Lot, dwelling among the habitations of the wicked, had shared in their calamity; and now, *he* being delivered by the sword, and by the prayer, and by the faith of Abram, *they* partake in the blessings of his deliverance. The patriarch now returns into his own land, accompanied with his ransomed multitude; but victorious as he was, he began to feel much of that misery which oft accompanies the most successful warfare. He began to be in want—of bread, to supply the cravings of the hungry, and of wine to revive the sinking spirits of the weary. While in this condition, the king of Sodom came forth to meet him, and to congratulate him on his victory; but to his necessities this weak and worthless prince brought no relief, adding rather by his own presence, and that of his retinue, to the distress of the patriarch and of his way-worn followers. But that God who is rich in mercy, and who had given to his servant Abram the victory, supplies also his wants, and sends him pro-

vision in the time of need. As we turn our eyes from the painful, slow, and weary march of this fainting multitude towards the hills of Canaan, we behold a man, the most august and venerable of all antiquity, bursting upon our sight, issuing as it were from the rocks, and from the clefts of the rugged rocks, and bringing assistance to the patriarch. It is the prince, with whose priestly office the mediatorial priesthood of the Son of God is compared in the declaration of the text. Of the history recorded concerning him in the Old Testament scriptures, the following is the sum. *Melchizedec, king of Salem, brought forth bread and wine; and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, the possessor of heaven and earth; and blessed be the Most High God, who hath delivered thine enemies into thine hand. And he gave him tithes of all.*

That we may be the better able to draw the comparison, and trace the resemblance, between Melchizedec and Jesus, it will be necessary that we ascertain more distinctly who this venerable patriarch was. The brief and indeterminate nature of the historical notice just quoted, has left room for conjecture, and given rise to much speculation, concerning the person of this ancient priest of the Most High God. We shall not occupy your attention with an enumeration even of all the opinions which have been formed on this subject;

but, omitting those that bear the evident marks of error, mention those only which bear the stamp of probability, and which may be classed under two heads: the one considering Melchizedec as merely a man; the other accounting him as something more than man.

We begin with this latter class of opinions; amongst which we find it conjectured by some, that Melchizedec was an ANGEL, sent, in human form, to bless Abraham; and, with bread and wine, to refresh the spirits of his fainting followers.—In answer to this, we observe, that though it be true that, in the plains of Mamre, Abraham was visited by angels, thus arrayed in the semblance of humanity; yet neither then, nor on any other occasion when we behold them descending to earth, do we find them exercising the authority with which Melchizedec is here invested. It is even contrary to the express declarations of scripture that they should. Is it not the office of a high priest that we see this august being performing? But were the high priests of old ever chosen from among the hosts of heaven? No, reply the words of inspiration; *every high priest is taken from among men.*

Others who hold this opinion, that Melchizedec was something more than man, have supposed him to be the HOLY GHOST in the likeness of man. To his character as a prophet, this opinion may, in some degree, be suitable; for all prophecy is

given by the inspiration of the divine Spirit. But this prophet of Canaan was also a king and a priest; under which characters the Spirit of God is not once presented to our view in the whole record of his revealed will. And although we do once, in the book of God, find the Spirit described as descending upon the Saviour in the likeness of a dove, yet we search in vain for a manifestation of his presence in the *likeness of sinful man.*

Again; it has been supposed that Melchizedec was the SON OF GOD himself, who appeared to Abraham when he returned from the slaughter of the kings, and blessed him. In support of this opinion, it has been conjectured that Jesus alludes to this personal manifestation of himself to Abraham, when he says, at *the eighth chapter of John's Gospel,* "Abraham rejoiced to see my day; and he saw it, and was glad." But it is evident from the context of this passage, that Jesus does not in these words speak of the patriarch's external vision; but of his faith. For we find him, in the preceding verses, accusing the Jews of unbelief, and denying that they were Abraham's spiritual seed, because they possessed not his spiritual inheritance of faith. "Ye believe not my day, nor rejoice in it, although it is now arrived; therefore are ye not Abraham's children?" *for he saw it,* though afar off; yet he saw it by faith, *and was glad.* That Jesus did sometimes, under the Old Testament dispensation, appear in human form,

and under the title of the "Angel of the Covenant," we have no reason to doubt. That he did so appear to Abraham, on more than one occasion, we doubt not; but then he was distinctly called *the Lord;* a title by which Melchizedec is not here distinguished. But this opinion is most clearly confuted by the words of our apostle, who, in the third verse of the following chapter, affirms of Melchizedec, "that he was made *like* unto the Son of God"—a declaration which could not, with any propriety, have been made concerning him, had he been the very Son of God himself.

The truth in this matter is not, we conceive, to be found among the opinions of those who hold that Melchizedec was something more than man. We turn, therefore, to the speculations of those who maintain the contrary opinion.

From the account given us of the patriarch's accepting gifts, and paying tithes, and receiving the monarch's blessing, it is evident that Abraham was inferior to Melchizedec. But the Jews were unwilling that any people should, in any respect, be preferred unto themselves; and especially that a stranger should be thought superior to the father of their nation. Accordingly, the Jewish doctors give it as their opinion, and it hath passed current with their successors, even to the present time, that this Melchizedec was SHEM, the son of Noah, the ancestor of Abraham and of the Jewish nation. It is true, indeed, that Shem, who lived during

five hundred years after the waters of the flood, was alive when the events recorded in the fourteenth chapter of the book of Genesis were transacted; for they happened at the distance of little more than four hundred years after the subsiding of the deluge. But it seems very improbable that Shem should, when weighed down with age and infirmities, leave the nation of which he was the father and the prince, to dwell in the land, and to reign over a portion of the posterity of his brother Ham. Or, if it had been so, how could it, with propriety, have been said of Abraham, when he left the land of Chaldea, to go into the land of Canaan, "that he left his kindred and his people, to sojourn among strangers?" If his great ancestor had thus reigned in Canaan, it could not have been without a multitude of followers; and, at the distance of little more than a day's journey from Salem, the seat and centre of Melchizedec's authority, Abraham could not surely have considered himself a stranger in the land of strangers, nor have wanted *a place to bury his dead, until he bought the cave of Macpelah from Ephron the Hittite.* And further, it is urged by the inspired author of our text, when he proves the inferiority of Levi's priesthood, that Levi, in the person of Abraham as his ancestor, did himself acknowledge the inferiority of his office to that of another, by paying tithes in Abraham unto Melchizedec—an argument which could have proved nothing, had Shem and Melchizedec been the same; for Levi

would then have paid obeisance, in the person of one remote ancestor, to the acknowledged superiority of another, still more remote. We infer, therefore, that Melchizedec was neither an angel from heaven, nor the Son of God, nor yet the Spirit of God; but a man: yet not Shem, the Son of Noah; but a prince of the land of Canaan, and, for aught we know, a native of the kingdom over which he reigned.

We have thought it the more necessary to confute the opinions above stated concerning the person of Melchizedec; because, if he had been something more than man, he could have been no fit representative of that God-Man-Mediator, of whom it is affirmed in our text that he was the type; and because, if he had been Shem, the ancestor of Abraham, the apostle's reasoning would have been inconclusive; and we should, moreover, have had no type from among the nations, of Him who was promised *to be a light to the Gentiles*, as well as *the glory of his people Israel.*

Here, then, we find one of whom history has said but little; yet that little is enough to excite our esteem, to raise our wonder, to awake our curiosity, and to prompt us to research. But having exhausted the resources of history on the subject before us, it were our wisdom to stop, did not the finger of prophecy point the way, and the lamp of revelation light the path, to further inquiry. From the sudden appearance and instant departure

—from the lofty rank and mysterious character of the Melchizedec of history, we are led to conjecture, that in all that is remembered, and in all that is forgotten, in all that history hath recorded, or the lapse of time erased concerning him, there is some mystery intended, or some secret unrevealed, which lies beyond the discernment of our limited understanding to ascertain. But our doubts are removed, and our curiosity satisfied, when we turn to the page of prophecy, and hear the psalmist saying of some one, "Thou art a priest for ever, after the order of Melchizedec;" and when we turn to the words of our text, and read in them the declaration of an inspired apostle, confirming the prophecy and applying it to the Saviour, "*Jesus*, made an high priest for ever, after the order of Melchizedec," we have here both the attestation of the Spirit of prophecy and the authority of apostolic inspiration for considering MELCHIZEDEC A TYPE OF CHRIST.

Having, as far as is possible, ascertained *who* this august patriarch was, it yet remains, for the elucidation of our subject, to inquire *what* he was. And here we are not left to conjecture, having the record of history, and of prophecy, and of gospel authority, to guide us to the truth. He was king in the city of Salem, which was afterwards called Jerusalem; over which he ruled in righteousness, among a people who, under the auspices of his equitable government, dwelt in peace. He

was also, in conjunction with his royal character, a priest of the Most High God. In the exercise of these offices, he appears to have been well known and fully acknowledged; for we find not that Abraham or his followers expressed any surprise at his appearance, or any astonishment at the character which he assumed. And therefore we observe —

In the FIRST place, and in *general*, concerning the typical character of Melchizedec, that it is peculiar and extraordinary, above all the personal types in the Old Testament given us of the Saviour. We have, in ancient scripture, the characters of several eminent individuals illustrated, who, among God's chosen people of the house of Israel, were designed to typify the Redeemer in his person and in his offices. Thus was Moses his typical prophet, and Aaron his typical priest; while David, the monarch of Israel, did prefigure that King whom *Jehovah hath set upon his holy hill of Zion.* But in none of these were the offices of king and priest combined; which, however, were united in the person of Melchizedec, as they have since been, and still are, in the mediatorial character of Jesus Christ. This combination of offices was not permitted under the Jewish economy, and every attempt to unite them was severely punished. Because Saul, impatient for the coming of Samuel, ventured himself to present his offering, the kingdom of Israel was taken from him. When Jeroboam stood

at the altar to burn incense, and put forth his hand against the man of God who was rebuking him, that hand *withered and was dried up.* And when Uzziah, in like manner, going into the temple to burn incense, was struck for his impiety with the plague of leprosy, in thus grasping at the censer, he lost his hold of the sceptre; for, being disqualified, by reason of his uncleanness, to retain his royal dignity, *his son Jotham was appointed ruler in his stead.* Thus it was impossible that, from among the ancient people of God, there could be any such type of Jesus as Melchizedec was. Abraham was, indeed, in the patriarchal era, and before Israel became a nation, a prince in his family, and a priest to his household. Samuel was at once the prophet and the priest of God. And David also, while he was exalted to be king over the house of Israel, could say unto Jehovah, "Thou spakest in vision unto thine Holy One." But in Melchizedec alone, of all those whose lives are recorded in ancient scripture, were the offices of prophet, priest, and king combined: Of a prophet—for in blessing Abraham he renewed the promise of God, "I will bless thee, and in thy seed shall all the families of the earth be blessed:" Of a priest—for he received tithes from Abraham, that he might present unto the Lord offerings of thanksgiving for the patriarch's victory: and of a king—for he ruled with equity over a people who lived in peace among the hills of Canaan.

Thus was he, like David, a royal prophet; and, like Samuel, did prophesy at the altar. Nor was he only a priest; but, like the Son of God, he was an high priest. Abraham was the priest of his own family; but, as such, he acknowledged his inferiority to Melchizedec; when, instead of reserving his gift for his own altar at Hebron, he yielded it to this king of peace, to be presented upon the altars of Salem. He, therefore, to whom the father of the faithful thus delivered his gift to be presented unto God, was surely a fit emblem of Him to whom all believers, being the spiritual seed of Abraham, must bring their vows and their prayers, to be presented upon the altar of the Mediator's righteousness before the throne of heaven.

But why, it may be asked, was such distinguished honour conferred upon this ancient monarch, although a stranger nationally to the covenant of promise, as to make him a type of the Redeemer, in a manner so peculiar and interesting? In endeavouring to answer this inquiry, we shall venture somewhat beyond the boundary of what is clearly revealed, but with much caution and with earnest prayer for the counsel of the divine Spirit to keep us from error. We would venture to conjecture, that seeing it hath pleased Almighty God to choose from among his peculiar people many eminent men to be types of Him who was promised to be the glory of his people Israel; that

it hath been the will of the divine Spirit to give, from among the Gentile nations also, a type of that Saviour of whom it was predicted, "that in Him all the families of the earth should be blessed." And as God did not in those days give his revelations to the heathen, nor multiply his signs and wonders in the midst of them, so was Melchizedec installed in the threefold office of prophet, priest, and king, that in his one person, from among the nations, there might be a complete type of Him in whom alone, besides, these offices have been combined — even Jesus, the Son of God and the Saviour of men *.

* In justice to the reader, before whom I would not willingly place any other than a true interpretation, it must be confessed that, in considering Melchizedec to have been a prophet as well as a priest and a king, I have unwillingly differed from all the commentators whose works I have been able to consult; and consequently from the received opinion that, by uniting in Himself the threefold office of prophet, priest, and king, Jesus was thereby distinguished from all those by whom he was typified. Far, however, be it from me to dogmatize on the truth of this opinion. I shall simply state the reasons why it has been adopted, and leave the verdict of their validity with the reader's judgment. — There is something so august and venerable in the character of Melchizedec as almost to justify us in judging *a priori* that he held secret intercourse with heaven, and was the prophet as well as *the priest of the most high God.* — But how came he to know of Abraham's approach, and of the want under which his followers were suffering? It does not answer the question sufficiently to say that a messenger may have been sent before to inform him; for we find Melchizedec not only coming forth to meet Abraham, but also bringing with him a supply of food, which could not have been prepared in an instant, but which more probably, in

In the SECOND place, and *more particularly*, we consider this Patriarch to be typical of Christ in his character of *King of righteousness.* — This quality of his heart and conduct was signified by the very import of his name. It was customary in eastern nations and in ancient times, as the Old Testament scriptures abundantly testify, for parents to give unto their children names commemorative of some important circumstance or event which may have happened at or near the season of their birth; but these were not unfrequently changed afterwards for other names which served

consequence of some divine intimation, began to be provided, even before Abraham was in want. — It is true that priests as well as prophets were accustomed to bless, and therefore the simple act of blessing does not prove Melchizedec to have been a prophet; but mark the language in which this blessing is poured forth: "Blessed be Abram of the most high God, possessor of heaven and earth." That is, in a temporal sense, let Abraham receive such a reward of worldly possession as He only who made the earth and the heaven has a right to bestow. A prophetic wish, which was soon realized; for immediately after the patriarch's return to his own home, the Lord made a covenant with him, saying, "Unto thy seed will I give this land, from the river of Egypt to the great river, the river Euphrates." Or, in a spiritual view, this blessing of Melchizedec may refer to the inheritance of Christ, which extends to every clime of the earth, and to every region under the canopy of heaven; and in this sense it corresponds with the oft-repeated declaration of God to Abraham, "In thy seed shall all the families of the earth be blessed." It is especially from this striking resemblance, which the blessing of Melchizedec bears to those of the Almighty, that we have been led to suppose that he was divinely inspired to bless the patriarch with the promise of good things to come.

to keep in remembrance some transaction of their lives, or to distinguish some peculiarity in their characters. Hence from this last circumstance was the origin of this typical patriarch's name: he was called MELEK, *a king*, ZEDEK, *of righteousness*. Accordingly we read, in the second verse of the chapter following the text, that this Melchizedec was, by interpretation, King of righteousness. This honourable appellation was doubtless given him on account of the just and equitable administration of his government, which formed so striking a contrast to the oppressive sway of the king of Persia and of his allies, from whose discomfiture Abraham was returning when he met this King of righteousness. How gratifying is it thus to behold, in the midst of the despotism with which the King of Elam appears to have ruled the neighbouring nations, and in the midst of the war and rapine with which they were desolated, to behold a prince who did justly and loved mercy, and under whose equitable government his subjects enjoyed peace and tranquillity! But how much more gratifying is it to a soul groaning under a sense of the burden and slavery of sin, and looking forth upon the despotism with which the Prince of this world rules over its children, to behold Jehovah arising in majesty to destroy the power of the devil, and laying, in justice and in judgment, the foundation of his throne, and to hear him saying of the messenger of his covenant, whom he sends

forth, like Melchizedec, to refresh the weary and to bless the faithful, "Thou lovest *righteousness* and hatest iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness."—Melchizedec recommended to his subjects by his own practice the observance of righteousness, enforcing it also by the administration of good and wholesome laws. Jesus too, his more illustrious antitype, set an example of righteousness before his followers, the most perfect and unsullied that the world hath ever seen, and hath left them a code of precepts the most holy, just, and good, that the world can possibly obey.

Thus far the typical patriarch is similar in his conduct, though not equal in perfection, to the Saviour. But there is a sense in which Jesus may be called the *Lord of righteousness*, in which the term hath not been, and cannot be applied to Melchizedec, or to any created being: the Son of God may, in a peculiar manner, be styled the Lord of righteousness, inasmuch as he is not only righteous in himself, but hath it also in his power to confer it upon others. Melchizedec could command his people to act righteously, yet he could not secure the success of his laws; but Jesus can say to his followers, "Be ye clothed with my righteousness, be ye holy as I am holy;" and, in your degree, "perfect as I am perfect." We must all appear before the judgment-seat of God, and if we appear upon the footing of our own merits, or in the robe

of our own righteousness, we must infallibly be condemned, for the righteousness which can stand the fiery trial of the judgment-day must be perfect, and this we have not: but Jesus, the Lord, the dispenser of righteousness, gives it to all them who believe. He hath bought this precious treasure with his blood, and he bestows it freely by his grace; and standing thus in him acquitted, before the throne, he is called *the Lord our righteousness.* But it were to speak inadequately of this gift of our Redeemer to call it merely an acquittal, for it is more. The bill of accusation against the sinner is not simply pronounced "not proven," and the guilt of his offences is not merely forgiven; he is actually proclaimed innocent, he is declared just, by the righteousness of Him through whom the sinner is justified.—But not only is Christ the Lord of that righteousness which justifies: he is the Lord and dispenser of that righteousness also which sanctifies. As the sinner is justified by the merit of the Saviour's atonement, so is he sanctified by the gift and by the operation of his holy Spirit. He covers the sinner with that mantle of righteousness which shields him from the wrath of God, when he stands before the throne of judgement; and he arrays the saint with those garments of salvation which fit him for the society of the just made perfect, when he enters the gates of the new Jerusalem. Enough, we presume, has been said to prove that Jesus is the just and proper

antitype of him who in the days of Abraham was called Melchizedec, which is, by interpretation, King of righteousness. We observe,

In the THIRD place, that this Patriarch may be justly considered a type of Christ, inasmuch as he was also called King of Salem, that is, *King of peace.* — As the former name was conferred upon him because of the integrity of his personal and political character, so was this bestowed because of the *result* of these qualities in himself and in his government, to his city and his subjects. He was called King of peace, and his city also was from thence denominated Salem, that is, Peace. That very scene, brief as it is, in which his interview with Abraham is recorded, presents Melchizedec to us in the attitude of this most amiable character. And must it not have been gratifying to the father of the faithful to turn his eyes upon such a man, and such a minister of God's providence to him, from that scene of horror in which he had so recently been engaged; where the kings of Elam and of Canaan were struggling for renown, and the nations striving for glory; where the life of hundreds was depending and the liberty of thousands involved; from that scene, where every tender sympathy is silenced, and every fiercer passion is aroused; where the love of life is forgotten, and the fear of death is despised in proportion as the streams of life are exhausted, and the tide of death rolls on with overwhelming

fury: from that scene where man, forgetful of his common nature, rages with all the madness of fallen-angel fury, in proportion as the confused noise of battle swells upon his ear, and the garments rolled in blood multiply before his eyes! And even to the mind of him who *peruses* the record of these ancient transactions it is gratifying to turn from the contemplation of war, although under the conduct of Abraham, undertaken from the best motives and used to the most generous ends, to witness a scene of peace, gladdened with the exercise of human kindness, of friendly hospitality, and of princely munificence; to behold the venerable King of Salem coming forth from his mountains, to refresh with bread and wine the weary followers of Abraham, and moreover, blessing him who had the promises: a fit emblem, in this his peaceful character, of Him who is emphatically called the Prince of Peace.—Jesus came to restore the tranquillity that sin had taken away, and which could not otherwise be possessed. For peace is not of indigenous growth in this our world, on which the blight of the divine curse hath fallen. It is an exotic, sent from a higher and a happier clime, and reared and nourished by the Master of that vineyard *which the Lord's right hand hath planted.* For even when peace doth in general prevail in the political world, it is not rooted and established, but only tolerated: nor is it secured by the bonds of mutual good-will, but only main-

tained by the influence of reciprocal fear. The nations are held in peace, as we may see in the history of the present times, by remaining in the attitude of war. But Melchizedec's reign was one of righteousness, and the result was peace. And if this monarch of Canaan was thence denominated King of Salem, much more may the Messiah of Israel be called the King of peace; for in his days, saith the Prophet, "shall the righteous flourish, and abundance of peace, so long as the moon endureth." The heraldry of his approach was a proclamation of peace: *Behold, I bring you glad tidings of great joy; peace on earth, and good will to the children of men.* The doctrine of his ministry was peace: he came *to blot out the hand-writing of ordinances, which was against us; to abolish the enmity, and to reconcile us guilty men unto God.* The precept of his government was peace: *A new commandment I give unto you, that ye love one another.* The portion which he bequeathed to his followers was peace: *Peace I leave with you, my peace I give unto you.* And moreover, the legacy of his dying love was peace; for in that night in which he was betrayed, he did take bread and wine for a memorial, and (like Melchizedec to Abraham and his fainting followers) did give them into the hands of his troubled disciples, saying unto them, *This is my blood, of the New Testament, which is shed for many.* Jesus gives to his believing people occasional glimpses of peace and joy in the

Holy Ghost here, and is preparing for them a feast of uninterrupted and eternal peace and happiness hereafter. The time shall yet come, when the peaceful influence of his reign shall extend to every kingdom of the world, and when the nations shall learn the art of war no more; and that blissful eternity shall at length arrive when the last enemy, which is death, shall be destroyed, and when there shall be nothing to hurt or to offend in all the heavenly inheritance of God.

In the FOURTH and *last* place, we consider Melchizedec as a type of Christ in the office of his priesthood. — In this the Patriarch shadowed forth the Saviour in two respects, in the *order* and in the *duration* of his *office;* according to the words of the text, "Thou art a priest *for ever*, after *the order* of Melchizedec." In the eleventh verse of the following chapter, the Apostle says that Christ's priestly office was instituted after the order of Melchizedec's, and not after the order of Aaron's. Now the order of Aaron's priesthood was restricted to the house of Levi, and the extent of its service was confined to the offering of Israel's sacrifice. But the sacred office of the Patriarch was not derived from any family birthright, nor was his service at the altar confined to any peculiar people; for he who received Abraham's tithe to offer it in sacrifice to the Lord, was also the priest of the Canaanite who dwelt in the land. A fit type, therefore, of Him who, being the high priest of

our profession, came not of the tribe of Levi, but from the tribe of Judah; and whose sacrifice was offered up, not for the house of Israel only, but *for the sins of a world lying in wickedness.* The order of Aaron's priesthood was restricted to their peculiar office; they had no share in the division of the promised land—the tithe of its produce was their inheritance: nor could they hold any pretensions to the throne — the altar was their portion. But Jesus was a priest after the order of Melchizedec, who, together with his sacred office, was endowed with regal authority. But here the priesthood of Christ rises far above the orders both of Melchizedec and Aaron, for *they* had to offer gifts for their own sins, as well as for the sins of the people; while Jesus, without spot or blemish, needed only to atone for the sins of others *by the sacrifice of himself.*

Not only in the order, but also in the duration of his priesthood, was the Saviour typified by this ancient Patriarch: *Thou art a priest* FOR EVER, *after the order of Melchizedec.* In the following chapter we are told that Melchizedec "was made like unto the Son of God, being without father, without mother, without descent, having neither beginning of days nor end of life." This is literally true of Jesus, who had neither father as man, nor mother as God: according to the declaration of the Angel to Mary — "The Holy Ghost shall come upon thee, and the power of the Highest

shall overshadow thee." He may truly be said to be without descent, for although his generation as man be recorded in Scripture, yet as God, well may we use the exclamation of the Prophet, "who can declare his generation!" Also he is without beginning of days, for *he was set up from everlasting, from the beginning, ere ever the earth was;* and without end of life, as in his own words it is declared, "I am he that liveth and was dead, and am alive for evermore." But how shall it be affirmed that in these things Jesus was typified by Melchizedec? Literally it cannot be thus said, but only historically. For even if it were so that Melchizedec died not, but like Enoch *was not, for God took him;* or, like Elijah, was carried hence *in a chariot of fire,* yet undoubtedly he was born as man is born, and it is probable that he died also as man dieth. But historically it is true; for the Scripture gives us no account of his father or his mother, or of the tribe from whence he was descended. Neither does it tell us when he was born, or when he died; and is perhaps silent on these things by the will of the Spirit, that Melchizedec might the more exactly typify the Saviour. That this is the sense of the Apostle's words is confirmed by the Syriac reading of the passage: *whose father and whose mother are not known in the genealogies; neither the beginning of his days, nor the end of his life.* How like, then, to the coming, and to the departure of the Son of God!

Born amidst the sequestered hills of Canaan, in the lonely village of Bethlehem, no pomp attended his coming; and, departing from the Mount called Olivet, as he yet talked with his disciples, he was raised slowly from the earth, and as they gazed, *a cloud received him out of their sight, and they saw him no more.* So sudden on the page of history is the approach of Melchizedec, and so rapid is his departure; so excellent, yet few, the words which he utters; and so beneficent, yet brief, the act that he performs, that ere we have recovered from the surprise of his coming, he has withdrawn within the hidden recesses of his mountains, and we see him no more. Like the bright meteor which shoots athwart the gloom of night, and is gone; or like the sun, when in all the splendour of his radiance he bursts from behind the cloud, but is instantly obscured again, in the blackness of some dark and gloomy day, is the sudden transit of this venerable being across the records of the past, and such his momentary effulgence from amidst the clouds of former ages: thus leaving his royal priesthood, to our view, without beginning and without end. Fit emblem, therefore, of Him, the efficacy of whose atonement extending from the birth of ages to the last of time, is as *a Lamb slain from the foundation of the world,* and a sacrifice which bringeth in an everlasting righteousness. The royal priesthood of the Saviour expired not with the life of his humanity upon the cross,

for he is now ascended to prosecute this office with the Father by appearing in the presence of God for us, as our Advocate and Intercessor. Nor shall the honours of his priesthood ever end, for the blessed spirits on high shall to all eternity sing the new song, *Worthy art thou to take the book and to open the seal: for thou hast redeemed us to God by thy blood, out of every kindred, and people, and tongue, and hast made us unto our God kings and priests.*

Let the consideration which we have bestowed upon this subject lead us to a proper estimate of the high dignity and superior excellence of our Redeemer. But who shall declare the greatness of Him, the majesty of whose works, in nature and in grace, it exceeds even the energies of the angelic intellect sufficiently to comprehend. We have seen Him faintly shadowed forth by one of the most extraordinary and illustrious monarchs of antiquity. All that is recorded concerning Melchizedec tends to raise him high in the scale of human estimation; and even in the very obscurity which a brief and imperfect history throws around his character, there is a charm and a mystery which excites our curiosity, and almost kindles within us the hallowed flame of veneration. But what is Melchizedec when compared with Christ? What is his mysterious character, when compared with the doings of Him *whose way is in the sea, whose path is in the mighty waters, and whose foot-*

steps are not known? What is the venerable obscurity which past ages and forgotten records have thrown around Melchizedec, when compared with the unseen glories of Him *who clothes himself with light as with a garment, and maketh darkness his pavilion?* The government, too, of Melchizedec was temporary; Christ's an eternal reign of righteousness and peace. The offices of the Patriarch are now no more; those of the Saviour still continue, and shall endure for ever.

But ought not our souls to *burn within us* with love to the Saviour, when we consider that this same glorious Being condescended to suffer and to die, that he might reconcile us unto God? As Melchizedec came forth from the high hills of Canaan to bless Abraham, and to refresh his fainting followers with bread and wine: so Jesus came from the highest heavens to bless a ruined world, and to feed believers with the bread and with the water of life. It was perishing food which this ancient monarch gave to the father of the faithful; but it is living bread which Christ gives to the spiritual seed of Abraham, and they who eat of it shall never perish. Therefore let our earnest prayer be, *Lord, evermore give us this bread that we may never hunger, and this water that we may never thirst.*

And while we supplicate from our great High Priest the blessings of his purchase, let us also render unto him the honour and the tribute to

which he is so justly entitled. After Abraham had received the blessing and the gift of Melchizedec, he acknowledged his inferiority, and testified his gratitude, by paying tithes of all that he had rescued, and of all that he had captured, from his fallen enemies. Let us go and do likewise. When we return from the victory over our spiritual foes, let us with thankful hearts ascribe the honour of the triumph unto Him under whose banner we have fought, and in whose strength we have conquered. And while we praise him with our lips, let us also serve him with our lives and honour him with our substance, giving unto him all that we possess, and presenting even *our bodies a living sacrifice*, which is *holy and acceptable unto God*, when offered for us by Him WHO IS MADE A HIGH PRIEST FOR EVER, AFTER THE ORDER OF MELCHIZEDEC.

DISCOURSE VI.

ISAAC AND CHRIST.

GENESIS, xxii. 1 and 2.

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham. And he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there upon one of the mountains which I will tell thee of.

THESE words direct our attention to one of the most extraordinary mandates that was ever issued from the throne of Him *who is righteous in all his ways*, to one of the harshest trials that was ever imposed upon a parent's feelings, and to one of the severest tests that was ever demanded of a believer's faith. Abraham, the friend of God, is commanded to sacrifice his son. The Patriarch had already suffered much, but this is paramount to all that he had heretofore endured. The Lord had indeed blessed him with great temporal prosperity, but still his bereavements had been many and his disappointments not a few; while the anxiously-expected fulfilment of an important promise had been long protracted.

Abraham's faith and obedience had been once and again tried, by orders to desert his home and

his kindred, which he obeyed and went forth, *not knowing whither he went.* In the land of his nativity, in Ur of the Chaldees, and afterwards at Haran in the land of Syria, he had forsaken kinsman and friend, leaving behind him many who were dear to his soul, that, in obedience to the divine precept, he might sojourn in the land of strangers. The conduct of a near relative next tried his patience and wounded his feelings. To the hills of Canaan he had carried with him the orphan son of a departed brother, to whom he acted the part of a father and a friend, but who failed to repay him according to the measure of his paternal solicitude. Lot departed from his benefactor in displeasure, and chose for the portion of his inheritance the more fertile districts of the surrounding country. After this a famine drove the Patriarch a second time from his newly acquired habitation, to seek sustenance for himself and his family amidst the abundance of a more fertile land. Abraham went down into Egypt, and sojourned there. His spirit was next grieved for the fate of his kinsman, whom he yet loved; but who, having taken up his abode among the habitations of the ungodly, had fallen in their overthrow, and been carried captive in their captivity. Scarcely had he delivered Lot from the power of his enemies, and returned to his mountain habitation in peace, than his tranquillity is again disturbed by the animosities of domestic

strife. Sarah takes umbrage at Hagar, and Abraham is compelled to send her forth into the desert, to brave the dangers, and perhaps to perish amidst the perils of the wilderness. At his command she departed; but by the instructions of an Angel, she soon returned, submitted with docility to the authority of her mistress, and thus secured for herself and for her child the comfort and protection of his father's house. Now peace and prosperity had once again their abode in the dwelling-place of Abraham; yet rich as were the blessings which the Patriarch enjoyed, there was still one thing wanting, which he valued more than all that he possessed. It is usual indeed, with envious, fretful, and discontented man, to set more value on that which he hath not than on those things which the providence of God hath given him; nor is the preference always bestowed upon the best, but often upon the most unjust and partial comparisons. Abraham, however, had good reason to set more value upon *his* future expectations, than upon his actual possessions. In these he had a temporary and a personal interest; in those, the happiness, the abiding happiness, of nations was involved. He had made large and rapid acquirements, but the great and promised blessing of heaven was not yet obtained. Abraham was rich, but Isaac was yet unborn. It was not merely an heir to his property that the Patriarch looked for; he had higher hopes and expectations from

his promised son. He would probably have cared but little if his worldly possessions had perished with himself from off the earth; or if the son of the bond-woman had claimed them all for his own, or if Eleazer of Damascus had been his heir. It was his faith in the divine promise, and his hope of the divine favour, and the prospects of time and of eternity that were at stake. It was the expected accomplishment of this prediction which had supported this friend of God through all his wanderings, and cheered him amidst all the vicissitudes of his changeful lot.

The promise of a future offspring, and of the blessings from thence to every nation of the world, was first given to Abraham when he was commanded to depart from Haran, and it was this which comforted him when he left the house of his father. For when the Lord said unto him, "Get thee out of thy country and from thy kindred, into a land that I will show thee," he also added, "And I will make of thee a great nation, and I will bless thee, and I will make thy name great, and thou shalt be a blessing." When Lot, departing from Hebron, took up his abode in Sodom, and subsequently, when Abraham returned from the slaughter of the King of Elam and his associates, the Lord renewed his promise to the Patriarch. Abraham was seventy-and-five years old when this promise was first given him, yet year after year passed on, and still it remained to

be fulfilled. It might have seemed to him that the Lord had forgotten, but he disbelieved not; *and his faith was accounted unto him for righteousness.* At the distance of twenty-and-five years from the time when this promise was first bestowed, it was once more renewed, and the season of its accomplishment foretold. Abraham's long predicted son was, at last, born; and his mother called him Isaac, that is, *joy*, or *laughter*; for she said, "God hath made me to laugh, so that all who hear will laugh with me."

This so frequently renewed promise, together with its long delayed accomplishment, is the FIRST circumstance connected with the history of Isaac which presents him to our view as a type of Jesus. Abraham was no sooner called to go forth from the land of his fathers, and to leave the land of Canaan for his habitation, than a son was promised him, *in whom all the families of the earth were to be blessed.* And Adam was no sooner commanded to depart from the garden of Eden, and to make the wide world his dwelling-place, than the *seed of the woman* was predicted to him, by whom the whole family of the faithful should be saved. As the promise of Isaac's birth was renewed from time to time: so was that of the Saviour's advent revealed from one generation to another. As the Patriarch waited, during many successive years of his life, for the birth of his son: so the world expected, during many a long age of its existence,

the coming of its Redeemer. As the reiterated intimations concerning Isaac given to Abraham became more minute and interesting: so did the succeeding predictions of a Messiah to the church announce his office and his character with more distinct precision. As the father of the faithful continued to believe in the fulfilment of the promise under circumstances wherein the faith of many would have failed: so when the Church had waited long for the predicted Saviour, and the scoffer was saying, *Where is the promise of his coming?* there were yet some who trusted in the faithfulness of God, *and waited for redemption in Israel.* As the promises made to Abraham ceased for a season to be given, when the time to favour him drew near: so were the predictions of the Messiah's coming during several centuries discontinued, when the fulness of the time approached. At length the Lord said unto Abraham, "I will surely return unto thee according to the time of life, and lo, Sarah thy wife shall have a son;" and at last the Angel said unto Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." — This declaration of the heavenly messenger to Mary suggests to us another circumstance in which the son of Abraham was typical of the Son of God: and therefore we observe,

In the SECOND place, that as the birth of Isaac was *preternatural*, so that of Jesus was *supernatural*. — We should in vain search into the hidden mysteries of God, or attempt to unravel the secret dealings of his providence. It were therefore unwarrantably presumptuous to imagine that we can conceive all the motives which might influence the divine counsels, in withholding so long from the Patriarch the fulfilment of the heavenly promise. It may not however be unlawful to suppose, that for the trial of Abraham's faith, and to furnish a more exact symbol of the incarnation of the Redeemer, the birth of Isaac was deferred until it became a miracle of nature: so that upon one of the last renewals of the promise, even the faithful and believing Abraham himself said in his heart, "Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years, bear?" But the purposes of Heaven cannot be frustrated: Isaac was the child of promise, and even the aged Sarah became the mother of him, in whom, as the ancestor of his great Antitype, all the families of the earth were to be blessed. And who can tell the generation of the Saviour, or who shall venture to unfold all the reasons of that great mystery, *God manifest in the flesh?* With the short line of human reason we are altogether unable to fathom the depths of the divine counsels therein illustrated. But dark as our understanding is by nature, we can still perceive it to be absolutely

needful that he who would make atonement for sin must himself be free from the stain of guilt; and at the same time we are conscious, that he who would suffer in the room of the sinner must himself be in the likeness of sinful flesh. And such was the Saviour of men; for while the testimony of an Evangelist assures us that "Jesus was holy and undefiled," an Apostle declares, "that as the brethren," whom he came to redeem, "were partakers of flesh and blood, so he himself also took part of the same." Therefore it was necessary that he, who was destined to save his people from their sins, should be born of a woman, that he might share in their nature; but he might not descend from her by ordinary generation, lest he should become a partaker of their guilt. Accordingly, when Jesus came to redeem a perishing world, he was supernaturally born of a virgin, *and was the Lord from heaven:* even as Isaac was preternaturally born of his aged parent, and was the promised gift of Heaven. Sarah, rejoicing in this unexpected blessing, gave to her child a name corresponding with the inward gladness of her own heart, and with the previous command of God: she called him ISAAC, that is, *joy* or *laughter*. Mary, in like manner, exulting in the unparalleled honour and blessedness conferred upon herself, and on a perishing world, gave to her holy child a name suited to the sentiments of her own soul, and to the injunction of the Angel: she called his

name Jesus — a name in which the souls of believers have reason to rejoice, because it tells them that *he saves his people from their sins.* This leads us to the consideration of another, and that the most peculiar and interesting circumstance in the history of the Patriarch, which recommends him to our notice as a remarkable type of the Saviour.

Wherefore we observe, in the THIRD PLACE, that Isaac was typical of Christ, inasmuch as the former was *demanded*, and the latter was *given* IN SACRIFICE. — Who can tell what were the feelings of the man of God, and what the bitterness of his thoughts within him, when he heard the dreadful mandate, *Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering?* "Can this be the voice of Heaven?" may we not suppose him to have exclaimed? "Can this be the voice of the Lord merciful and gracious, who was himself the author of the promise in which I trusted, and the giver of the blessing which I now enjoy?" Yes; it was the voice, the well-known voice of God! Abraham had often heard it in the accents of peace, and he could not mistake it now, though it came in the bitter language of a heart-rending command. All that he had heretofore endured was as nothing when compared with this. Amidst his former sufferings he had found refuge with his God; but if he would avoid the pre-

sent, he must fly from him. During many long years he had waited for the accomplishment of the divine promise, and even against hope had continued to wait for it; and shall he now, in a moment and for ever, relinquish its long-expected and much-relished enjoyment? What, then, shall the holy man in this sad crisis do? Shall he obey the fell command, and so blight his every prospect of earthly happiness? Or shall he refuse to obey, and thereby sin against God? This was indeed the trial, and here too was the victory of the patriarch's faith. He cannot for a moment doubt that the mandate is from Heaven, and he does not for an instant hesitate to obey. He dares not to remonstrate with his God, and he ventures not to commune on the subject with the mother of his child. He resolves to comply, and makes instant preparation for his journey, with careful provision for the accomplishment of its object. Nor was it apathy on the part of Abraham, or want of parental tenderness, that made him yield so readily to the will of heaven. It was the power of faith, and a spirit of submission to the divine authority. Abraham loved his son with the most tender affection, as by the declaration of Him who knoweth the secrets of every heart we are assured, in that very edict whereby he was commanded to be sacrificed and slain: "Take now thy son, thine only son Isaac, *whom thou lovest.*" — But do we not behold, in this ready obedience of the patriarch, a

remarkable type of that free and unmerited love which prompted the eternal Father to give his beloved Son a sacrifice for the sins of men? Undoubtedly this deep mystery of man's redemption was shadowed forth in that extraordinary transaction so solemnly commanded of God, and so readily undertaken by his servant. There was no gift which Abraham valued so highly as his son, nor can we conceive any offering so precious and so valuable in the sight of Heaven as that of the *Lamb of God*. Abraham would not have hesitated one moment to sacrifice all his flocks and his herds, if Isaac might have been spared; and all the beasts of the field, and all the cattle upon a thousand hills, might have bled at Jehovah's altar, could they have formed a substitute for Jehovah's son. But no: it is Isaac that must bleed, if the command of Heaven is to be obeyed; and it is Jesus that must die, if the sons of men are to be saved.

It was just and equitable, if atonement was to be made for human guilt, that it should be made in the person of a human sufferer: according to this sentence of the divine law, *The soul that sinneth it shall die*. This sad but important truth seems to have been confessed by the world, in the horrid practice which prevailed among the heathen, of presenting at their idol shrines the blood of human victims. But the gift of such sinful and imperfect sacrifices could never satisfy offended justice, or make atonement for committed crime; and there-

fore did the Holy One and the Just forbid, under the severest penalties, the presenting of such direful offerings. Yet a human sacrifice must be offered, if the divine justice is to be appeased; but the victim must be of infinite value, else satisfaction for sin cannot be made. Jesus the all-sufficient Son of God is therefore destined the victim of atonement; and that he may suffer in the room of guilty man, *a body is prepared him.* But ere the time decreed for the advent of his infinite and eternal Son came, God, willing to give unto the sinner an earnest and an emblem of his merciful intention towards him, called upon his servant Abraham to offer up *his* son, his only son Isaac, whom he loved. — This Isaac was no common child, even as Jesus was no ordinary man. The one was the object of many promises, and the other was the subject of numerous prophecies. The one was the heir to an extensive property, and the other to the universal throne. Isaac was the delight of his father, and Jesus was the well-beloved Son of the eternal God. Yet behold Abraham so devoted to the will of Heaven as to be ready to sacrifice this darling child; and the Almighty Father so loving the world as not to spare his own Son, but to deliver him up unto death for us all. The patriarch's affection for his son might be great, even as that of any earthly parent could be; but that of God towards his eternal Son was, like all the perfections of Deity, infinite. He was daily

his delight, even before the mountains were brought forth, or the foundations of the world were laid, and oftener than once, after he was *manifest in the flesh*, was there a voice heard from the most excellent glory, saying, "This is my beloved Son, in whom I am well pleased." But behold, the unalterable purpose of divine love towards man is formed, and the scheme of its accomplishment proceeds through the progress of succeeding ages, until it is rendered visible to the world by the manifestation of the Son of God in the likeness of sinful man.

This leads us to the next step in the trial of the patriarch's faith. — In the evening Abraham receives the command of God, and in the morning he makes preparation for his journey. It was not merely the devout enthusiasm of that awful moment in which the command of Heaven was heard, which prompted him to obedience: his sense of duty was settled on the surer foundation of his faith. The solemn stillness of the night, so favourable to reflection, which so kindly fosters every finer feeling, and which sharpens so acutely every tender sympathy, had no power over the patriarch's soul to change his determined purpose. He retired to rest, resolved to obey his God, and he left his couch prepared to sacrifice his son. *He arose early in the morning and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for his burnt-offering, and rose up, and went unto the place of which God had*

told him. Thus Abraham's soul was resigned to the performance of his sad and solemn duty; nor was Isaac backward to accompany him to the place where it was destined to be discharged. Nay, it is even probable that his youthful soul exulted in the expected enterprise of a long journey, and in the prospect of a solemn sacrifice; that he felt all the charms of novelty, and all the love of change, take possession of his youthful imagination, when he heard his father's resolve that he should accompany him into the land, and unto the mountains of Moriah. It was the buoyancy of youthful hope, amidst the enjoyment of present comfort, and in the ignorance of his future destiny, that lighted up the cheerful smile of satisfaction, which, as it played upon the lovely features of his innocent child, unconsciously inflicted another and another wound upon the troubled soul of the affectionate parent.—As Abraham, during the silence of that dark and dreary night which followed the command of God, remained firm in his resolution to set forth with the morning dawn upon his appointed journey: so did the eternal God, with whom there is no variableness, continue, through a long night of gross darkness which enveloped the nations, steadfast in his purpose to save a ruined world. As the victim of Abraham's sacrifice set forth upon his journey to the mount of burnt-offering, willingly indeed, but unconscious of his impending fate: so the Son of God was no

less willing to accomplish the purposes of his Father's counsels, although he knew well the penury, the sufferings, and the death which awaited him. As the patriarch and his son travelled full three days to arrive at the place of sacrifice which the Lord had appointed them: so did the Almighty Father, with his eternal Son, travail, during the lapse of three whole dispensations — the antediluvian, the patriarchal, and the Mosaic—to usher in the appointed day, *when the Lamb of God should take away the sins of the world.* As Isaac, during the space of these three days, travelled under the scorching sun of a sultry climate, to the mountain of the Lord: so did our Immanuel, during the three whole years of his public ministry, endure the fiery heat of persecution, as he travelled on his holy journey to the mount of crucifixion.

This brings us to the next stage of Abraham's progress, and to the next trial of his faith. As the fatal period drew near when Isaac should bleed upon the altar, we may well conceive that a deeper and a deeper cloud of affliction threw its dark shade over the patriarch's soul. Hitherto the place of burnt-offering had been unseen, and perhaps only a vague and indistinct idea of the whole scene had occupied his distracted mind. But now, on the third day, *he lifted up his eyes, and saw the place afar off.* Hitherto, his attention had been somewhat occupied, and his painful thoughts in some measure diverted from their object, by the

society of those domestics who accompanied him; but now he is left alone with his beloved Isaac: for when he came to the foot of the mountain, he said to his young men, "Abide ye here, and I and the lad will go yonder and worship, and come again to you."—Thus, too, when the time approached that Jesus was to be offered up, his soul was troubled, and he said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" Until now he had been accompanied with multitudes, and attended by his servants, his disciples; but now, when the third and great day of the Jewish festival drew near, he was left to *tread the wine-press alone, and of the people there was none with him.* Having parted from the company of his followers, and having gone with three chosen friends to the foot of that same mountain to which Abraham came with the same number of attendants, he entered into the garden of Gethsemane, and said to them, in language similar to that of the patriarch, "Sit ye here, while I go and pray yonder."

Now comes one of the severest tests of the believer's faith, and one of the hardest trials of the parent's feelings. They divide between them the instruments of sacrifice, and ascend the mountain. *Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.* Isaac, seeing these preparations,

puts the simple and natural, but, to Abraham, heart-rending question, "My father, behold the fire and the wood; but where is the lamb for the burnt-offering?" To this, the parallel passage of man's redemption presents, in some measure, a contrary aspect: for there we find the Eternal Father putting the question, *Whom shall we send; and who will go for us?* In answer to which we hear his co-equal Son replying, *Here am I; send me.* Abraham evades for a time the interrogation of his son; and shuns for a moment giving a direct answer. "My son," said he, "God will provide himself a lamb for a burnt-offering." In this he prophesied, perhaps unconsciously; and, guided by the divine Spirit, foretold *the Lamb of God*, which was indeed provided by Jehovah himself; and which, in the purposes of his will, was *as a lamb slain from the foundation of the world.* But the time was drawing near when the patriarch's purpose could be no longer concealed from his beloved son: *for they were come to the place which God had told him of; and Abraham had built an altar there, and laid the wood in order.* And this done, may we not suppose the devout man to have thus expressed the mournful sentiments of his grieved soul: "Alas, my son! was it for this that I received thee by peculiar promise? was it for this that thy mother nursed thee with the fondest care? was it for this that we called thee by a name expressive of joy, and which is now

so speedily to be converted into mourning and woe? Thou must die, my child! The voice of heaven summons thee to the altar; *would to God that I might die for thee, my son! my son!*"

The sad secret is at last revealed, and Isaac is made acquainted with his fate. We are not informed in what language it was communicated, nor with what emotion it was received. It is not improbable that at first Isaac shrunk from obedience, and remonstrated; but it is evident only that in the end he acquiesced. In the bloom and pride of youth, he might have easily resisted the power or escaped the speed of his aged parent, had he not been restrained by respect for a father's authority, and by reverence for the divine command. It was doubtless the inconceivable power of faith, which renders the most difficult duties easy, which had strengthened the father's heart, and enabled him to offer up his son, that touched the son's also, and prompted him so willingly to obey his father. It is probable that they were both led into this faithful submission to the will of God by the assured confidence that he who could bring Isaac originally from the deadness of a barren womb, could also raise him up again from the ashes of a burnt sacrifice. In this opinion we are confirmed by the inspired testimony of an apostle: for the author of the epistle to the Hebrews says, "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises

offered up his son: accounting that God was able to raise him up even from the dead; from whence also he received him in a figure." And here again the uncontrolled and undemanded gift of the Son of God presents itself to our view under an aspect somewhat similar, yet somewhat different. While, like Isaac, he surrendered himself to be sacrificed, yet with him there was no command to be obeyed: for until he had voluntarily taken upon himself the work of man's redemption, there was no authority save his own, which was one with the Father's, to be respected. His offering was therefore free and unconstrained; he had power over his life, to give or to withhold it; *to lay it down, and to take it up again.*

And now the last scene of the patriarch's trial comes on. The altar is reared, the wood is arranged, the victim is bound, and the fatal knife is in the father's hand, ready to be plunged into the breast of his obedient and unresisting son. Every paternal feeling is now wound up to the highest pitch; and all the energy of faith is summoned forth to nerve his arm for the dreadful deed, when lo! the voice of heaven is again heard, and a mandate of forbearance is issued: for the angel of the Lord called out of heaven, and said, "Abraham! Abraham! lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God; seeing that thou hast not withheld thy son, thine

only son, from me." Enough had been done to try the patriarch's faith; and enough had been done to show the world that human guilt must be expiated by the sufferings and death of a human victim. This accomplished, a substitute for Isaac is easily found. *Abraham looked, and behold, behind him a ram caught in the thicket by his horns: and Abraham went, and took the ram, and offered him up for a burnt-offering, instead of his son.* But what substitute can be found for the Son of God, in the day when he is stretched upon the cross? What offering of equal value can be brought unto the altar of sacrifice? Heaven and earth do not contain it. Jesus must therefore die, if the sinner is to live; and the Saviour must bleed, ere the guilty can be saved. Accordingly, in the hour of his bitter agony, when he prayed, "Father, if it be possible, let this cup pass from me;" knowing that this could not be granted in consistency with the plan of our redemption, he added, "nevertheless, not my will, but thine be done."—Thus, through the whole progress of this wonderful transaction, we see how exactly Isaac was typical of Christ, inasmuch as the former was demanded and the latter was given in sacrifice.

We observe, in the FOURTH PLACE, that because Ishmael ridiculed Isaac, Hagar the bondwoman and her son were cast out from the dwellings of Abraham: and, for rejecting and crucifying Messiah, Jerusalem (of which St. Paul says, that she

was in bondage with her children) was cast off from being a nation. — "And it came to pass," says the sacred historian, "that when the child Isaac grew, and was weaned, that the same day Abraham made a great feast: and Sarah saw the son of Hagar the Egyptian mocking: wherefore she said unto Abraham, Cast out this bondwoman and her son; for he shall not be heir with my son, even Isaac. And the thing was very grievous in Abraham's sight, because of his son. And God said, Let it not grieve thee because of the lad, and because of the bondwoman; in all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called." As Ishmael, though the first-born of Abraham, was thus cast out from the habitation and the inheritance of his father: so were the Jews, though the first recipients of Jehovah's grace among the nations, deprived of their birthright, cast out from their home, and scattered to the four winds of heaven. Nor was the similarity which distinguished the fate of Ishmael and that of the Hebrew nation greater than that which characterized the offences for which they suffered. As Ishmael mocked at the honours done to the heir of Abraham, in whom the blessing to a chosen people was vested: so did the Jews deride the claims so justly advanced by the Saviour, in whom all the families of the earth were to be blessed. Christ came with the most ample testimonials of divine authority, and with

the fullest credentials of his being in very deed the Messiah of Israel; but though he came thus recommended *unto his own, they received him not.* Having sinned like Ishmael, like him, too, they have suffered: having mocked, blasphemed, and crucified the Lord of glory, they have, for this grievous offence against the majesty of heaven, been driven from the patriarchal inheritance and the promised land, to wander among the nations, a lasting memento of the divine justice to all who *trample under foot the Son of God, and account the blood of the covenant an unholy thing.*

We remark, in the LAST PLACE, that the blessing to all nations, first proclaimed in Isaac, has been confirmed and accomplished in Jesus Christ. The covenant made in Isaac personally was only of temporal good things to a chosen nation; but the blessings promised in him typically were of spiritual and eternal good things unto all them who believe, of every nation under heaven. In Isaac, the seed of Jacob were blessed, while that of Esau were outcasts from the covenant of promise: but in Jesus there is no distinction — either of Jew or Greek, or bond, or free; for all are one in Christ. While, therefore, of Isaac it is said figuratively, that in him should all the families of the earth be blessed; of Jesus it is said literally, that he is the *desire of all nations:* for he is so to all, of every nation, who truly believe. "They," saith our apostle, "who are of faith are the child-

ren of Abraham: and the scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, *In thee shall all nations be blessed.*"

In all the accompaniments of this remarkable though bloodless sacrifice of Isaac, we behold a striking resemblance to those of the complete and satisfactory atonement of the cross. With a brief comparison of these we shall now *conclude;* at the same time directing your attention to a suitable improvement.

No coincident circumstances in events of great importance are reckoned unworthy of notice; for even if they are insignificant in themselves, they derive an interest from the things with which they are associated. It is not, therefore, undeserving our attention, that as Isaac's altar was reared upon one of the mountains of Moriah, so also was the cross of Christ; and near to the very spot where Abraham had prepared to sacrifice his son, there God accepted the sin-offering of our Redeemer. Nor ought it to be omitted, that as Isaac carried up the mountain the wood which was destined to consume his own body when presented on the altar: so was Jesus compelled to bear, up the steep acclivities of Calvary, that accursed tree on which he suffered the pains of an ignominious death.

Isaac's passive obedience to the will of his father, and his unhesitating compliance with the divine command, cannot fail to attract our notice,

and to excite our wonder. Yet this was but a creature yielding to the will and to the power of his Creator; and resigning a fugitive existence into the hands of Him by whose providence he lived, and from whom, as the fountain of life, he had received his being. But how shall we sufficiently admire that forbearance towards his enemies, that devotedness to the will of God, and that zeal for the interests of men, which was manifested, even unto death, by the self-existent and co-eternal Son of God! We may wonder at the resignation of Isaac, our fellow-mortal, and learn submission to the will of heaven from his example: but, if there is a sentiment of affection within our souls, and if there is a feeling of gratitude within our hearts, it should be kindled into love and admiration of Him, who freely offered himself in sacrifice, that he might wash us from our sins in his blood. For though Isaac submitted without resistance to be slain; yet Jesus, still more willingly, gave himself an offering for sin. Isaac might have resisted; but he used no force: he might have escaped; but he sought no opportunity. Jesus, too, could have shunned his murderers, as he had often avoided his persecutors: he could have struck dead his enemies by a word of his power, or have called whole legions of angels to his aid: but he neither sought to escape, nor essayed to resist. *His hour was come;* and he gave himself to be led to judgment and to death.

In the unfinished sacrifice of Isaac, we behold an emblem of the danger to which we were exposed from the wrath of heaven against the guilt of a world lying in wickedness. Isaac's life was not in greater jeopardy, when the angel of God arrested the knife of Abraham, than was the spiritual and eternal welfare of every human being, when the proclamation of grace went forth, *Save from going down to the pit; I have found a ransom.* Surely that love of God passeth understanding, and should ever be the subject of our gratitude and praise, which stayed the hand of justice from falling with its heaviest indignation on a rebel race. And surely that guilt can never be enough deplored, nor those sins sufficiently detested, which cost the sacrifice of the cross, and armed the wrath of God against the Saviour of men. It was Jehovah who thus gave up his Son unto death; for whatever agents were admitted to the slaying of that memorable sacrifice, they were all under the control of Him who *maketh the wrath of man to praise Him.* As it was by the hand of his own parent that Isaac seemed destined to die, and to have the fire of his funeral pile kindled: so was it by the will of God, his and our heavenly Father, that Jesus was delivered into the hands of sinners to be crucified and slain. It was not the clamour of the Jews; it was not the malice of the priests; it was not the treachery of Judas; nor yet the injustice of the timid governor, that nailed him to the cross: for

all these could have had no power over him, unless it had been given them from above: but it was *the determinate counsel and foreknowledge of God*, and these were only permitted to vent their wilful rage, as the sinful executioners of heaven's high decree. It was Jehovah's hatred of sin that kindled those flames of wrath which consumed the dying Saviour, and drew forth against him the weapons of divine justice, accompanied with the command, "Awake, O sword, against my shepherd, and against the man that is my fellow."

The joy with which Abraham returned to his home, leading with him his child ransomed from death, could only be equalled by the sadness of that sorrow with which his heart was oppressed when he first heard the command, *Take thy son, thine only son Isaac, and offer him for a burnt-offering*. And so, let every believer even while he mourns with bitterness of soul over the sins which caused the sacrifice of the cross, rejoice also, with the Father of the Faithful, in the resurrection unto life of Him who was the great antitype of Abraham's beloved son. Yea, the Christian has even more cause for joy than had the patriarch. Isaac was only received in figure, Christ in reality, from the grave. As Isaac was not sacrificed, so Abraham's expectation that God would raise him from the dead needed not to be accomplished: but while he travelled from Beersheba to the place which the Lord had appointed — during that three

days' journey, his son was, in the parent's estimation, as one already dead; and therefore it is that he is said by an apostle to have received him in a figure from the grave. Jesus, *our sacrifice*, was actually delivered up to death; was in reality consigned, during three days, to the sepulchre: but he could not be holden thereby. He rose triumphant from the tomb, depriving *death of its sting, and the grave of its victory.* Like Isaac, the Saviour has returned with joy and gladness to his father's house: and in this, too, let each believer rejoice; for to him his departing Redeemer says, *I go to prepare a place for you; but I will come again and receive you unto myself, that where I am there you may be also.*

DISCOURSE VII.

JACOB AND CHRIST.

GENESIS, XXXV. 9, 10.

And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name. And he called his name Israel.

THE history of this venerable patriarch occupies a large and interesting portion of this most ancient record—the book of Genesis. Every part of these Old Testament memoirs are indeed interesting, and must be edifying to every ingenuous mind. But the history of Jacob is peculiarly fitted to arrest the attention, and to communicate instruction also to those who peruse it with this design. Some portions of it may certainly be abused, by the men who search the scriptures that they may find in them patterns of their own conduct, and excuses for their own crimes; for the patriarch was not perfect. But to the man of God, even these defects will prove instructive, standing forth to *his* view as beacons in the way to warn him of danger; as blots in the escutcheon of human honour, to divest him of pride; and as mementos of human frailty, to remind him that *it is not in man*

that walketh to direct his own steps. The saints of God, although they are the excellent of the earth, are still subject to the infirmities of flesh and blood; and must, until this mortal shall have put on immortality, fall far short of the perfection of heaven. The patriarchs were but men; and although the antiquity of their origin, the longevity of their earthly pilgrimage, the venerable simplicity of their manners, and the inspired character of their historian, have all a tendency to vail their imperfections from our view, and to invest the imagined image of their departed beings in a robe of sanctity; still our high estimate of their worth is sometimes reduced almost to the common level of humanity, when, by a transient glimpse of their imperfections, we perceive that they were men of like passions with ourselves.

It would have ill become the dignity of the inspired authors of the Bible, and it would have served as little the interests of pure and undefiled religion, to have swerved from the sacredness of the truth, by either exalting the virtues, or palliating the crimes of the good but imperfect patriarchs. These venerable historians were kept from error, in communicating to the world their sacred records, by the Spirit of Him who is faithful and true: and that very fidelity with which they have exhibited the imperfections, and even the crimes, of the wise and good, is to our minds a satisfactory proof that they were guided by a disinterested

love of truth; that their commission was from above; and that the seal of Heaven is set upon their labours. Such remarkable fidelity, in the delineation of character, as that which we find in the pages of the Bible, has nowhere else been exhibited. Not only do the sacred writers paint the characters of their fellow men in the truest colours, neither rendering their virtues too prominent, nor throwing their vices in the shade; but to themselves also they have rendered the same impartial justice, and have transmitted to us, even in the delineations of their own pens, the very shape and form, the very cast and lineaments, of their own character. Patriarchs and evangelists, prophets and apostles, have thus dealt impartially with themselves, and with those whose words and actions they were commissioned to record. After this manner hath Moses handed down to future generations a true picture of what was good and bad in the life of Jacob. We behold in it much to admire, and much to be condemned. We behold in it a character of goodness; but still of human and very imperfect goodness.

Having made this acknowledgment, it may perhaps be demanded, how, under these circumstances, this man can be accounted a type of the unspotted Saviour? To which we answer, that we ought not to expect in the type all that perfection which is to be found in the adorable Antitype, and in him alone; seeing there is not a just man upon

earth, that doeth good, and sinneth not. Neither ought we to consider every event in the life, and every circumstance in the character of the type, to have something corresponding to it in the life and character of the prefigured antitype. Upon these principles we conclude, that we are authorised to consider this patriarch to have been typical of Christ—in some of those providential events of his history over which he himself had no control; and in some of those moral qualities of his character which had their fruit unto holiness; and, if in other things, by contrast, and not by similitude.

Let us, in the FIRST PLACE, attend to that typical prediction which is set forth in *the name*, and in *the change of name*, recorded in the text. "Thy name is Jacob. Thy name shall not be called any more Jacob; but Israel shall be thy name." As the patriarch had thus a new name given him, when he returned to seek for himself a possession in the promised land: so also had the Saviour, when he came to purchase for himself the long-predicted kingdom of grace. Jesus was Lord of all from eternity: but when, in the fulness of time, he came in the likeness of sinful flesh, his more appropriate and distinguishing name, under this union of the divine and human nature, was Immanuel, that is, God with us. When he came into the world he was called Jesus, in allusion to his mission, for he was sent *to save his people from their sins.* But after he was baptised with water,

and anointed with the Spirit, he was also called Christ, because he had been anointed, as it were, with the oil of consecration, and qualified for his sacred office by the unction of the Holy Ghost.

These names of the patriarch and of the Saviour, in addition to their verbal significancy, have also an important mystical meaning, being typical representations and predictions of spiritual and covenanted blessings. Jesus was from eternity the object of Jehovah's love; and even before the foundations of the world were laid, he was ordained to be the Redeemer of apostate sinners, and the dispenser of grace and of salvation to an elect people. Jacob, in like manner, was loved of God, and chosen, even before his birth, to be the chief of his father's family, and the prince of an elect nation. But this heavenly intention appeared to be frustrated, when his twin-brother Esau was declared to be Isaac's first-born. Yet the divine love for Jacob, and the divine purpose in regard to his birthright, remained unchanged and unchangeable; for it proceeded from the sovereignty of Jehovah's grace, as we learn from his remonstrance with the patriarch's descendants, in the words of the prophet Malachi: "I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau; and laid his mountains and his heritage waste for the dragons of the wilder-

ness." A circumstance which occurred at the birth of these brethren, predicted that ascendancy which the younger should obtain over the elder. He took hold with his hand on the heel of Esau, and was therefore called JACOB; that is, one who taketh hold of the heel; one who *supplants* or *undermines*. The children grew in stature, and probably in favour too with the household of their father. But there grew up a spirit of variance also between themselves, which was unhappily fostered by the ill-judged and mischievous partiality of their parents. Isaac loved Esau, *because he did eat of his venison:* but Rebecca loved Jacob, we are not told why; but probably from some cause equally frivolous and absurd. This spirit of bitterness was increased, and the breach between them was widened, by the ambitious designs of Jacob, which were powerfully seconded by the mother's zeal for the aggrandizement of her favourite son.

When they arrived at the years of manhood, an unhappy incident for Esau, furnished Jacob with an opportunity of forwarding his plans. Different as were the tempers of these brothers, their pursuits were not less so: for while Esau was a cunning hunter, *a man of the field*, Jacob was *a plain man*, dwelling in tents. And it fell on a day, while Jacob, according to the simplicity of those ancient times, was preparing his own meal in his tent, that Esau had been pursuing too

eagerly his chase in the fields; so that, when he returned, exhausted with fatigue, and heat, and hunger, he said to Jacob, *Feed me, I pray thee, with that same red pottage, for I am faint.* But Jacob, instead of hastening with the sympathy of a brother's love, and with the yearnings of a brother's pity, to relieve the wants of Esau, took ungenerous advantage of his necessities to secure the object of his fond ambition. And Jacob said, "Sell me this day thy birthright." And Esau replied, "Behold I am at the point to die; and what profit shall this birthright do to me?" And Jacob said, "Swear to me this day;" and he sware to him; and sold his birthright unto Jacob. Thus was the propriety of the patriarch's name strongly vindicated; for by this transaction he proved himself to be, in very deed, an *underminer* and *supplanter*.

The slender bond of fraternal union between the sons of Isaac was now, most probably, considerably weakened; but still there was no dread excited of any immediate or violent rupture: for though Jacob had acted an ambitious and unfriendly part, yet Esau despised that which had been taken from him. But he would not so willingly, and did not so tamely, part with his father's blessing; which, however, by a cunning device of his mother, Jacob contrived to appropriate, and that by means far more unjustifiable than the former. All the advantages which Jacob thus

sinned to obtain, the Lord had covenanted freely to confer, and would have bestowed them in righteousness. But it is evident that his faith was yet weak; else he would have waited patiently: *for he that believeth shall not make haste.* This last treacherous act awoke the sensibility, and aroused the indignation, of Esau. He now lamented not only the blessing which had just been stolen from him, but also the birthright which formerly he had willingly resigned. He now estimated aright the value of both, when he found that they were gone for ever; he was displeased with himself, and enraged against his brother; and he concealed not his malice, but avowed that he waited only for his father's death to be avenged of his brother's perfidy.

But what was there so excellent in the birthright of a shepherd's family; and what so valuable in the reception of a patriarch's blessing, that it should awake on the one hand a desire so ardent to obtain them, and, on the other, such bitter repining, and such violent indignation for the loss of them? It was not without good reason that Esau mourned over the things which he had lost; and, but for the means by which they had been gained, Jacob had ample cause to rejoice in the possession of them. Superiority of rank was always, in those ancient times, even as it is frequently now, attached to priority of birth; and a double portion of the paternal inheritance was the birthright of

the first-born; and these were most probably the blessings which Esau especially lamented. The office also of the priesthood belonged, in those days, to the eldest son of a patriarchal family, and was accounted the first of privileges; and, moreover, the promise of the Messiah, which was better than the actual possession of all temporal good things, was restricted to the line of Isaac's reputed first-born; and these were, most probably, the acquired blessings in which Jacob chiefly rejoiced. These things he obtained in the manner already described, demonstrating thereby the strict propriety of the name by which he was called.

This name JACOB may be, with much propriety, but in a sense far more honourable, applied to our Immanuel. He came into this world for the very purposes which this name implies; and he accomplished them, not by deceit and falsehood, but in truth and righteousness. He came to undermine the power, and to supplant the authority of sin and Satan. He came to destroy the works of the devil, and to raise upon their ruins a holy temple unto the Lord. Man was held in deserved bondage by the power to which he had willingly submitted; but Satan's dominion over this fallen creature was an unjust usurpation over the proper heritage of God. That lost inheritance, which had long been alienated from the monarchy of the universe, this first-born of the King of kings came to recover, redeeming its sceptre with his blood.

That defiled temple, dedicated to all uncleanness by the devices of the Wicked One, this first-born of the Church triumphant came to purify, purchasing the high-priesthood thereof with an invaluable offering. — To those privileges of primogeniture, which were not the natural property of Jacob in his father's family, Jesus possessed an indefeasible right within the whole universe of his heavenly Father. The corresponding privileges, however, in the Church of the Redeemed, which he now possesses, did not descend to him by natural birthright, but like Jacob he acquired them, though by just yet extraordinary means: for the very existence of these privileges was not, yea the very being of a Church redeemed and sanctified had never been, but for his purchase of it with his death. For this he descended into the grave, and having from thence arisen again, he has thereby become the first-born among many brethren, the heir of that immortal life, and the Lord of that eternal inheritance which he distributes among his faithful followers.

This very significant and appropriate name by which the patriarch was originally known, was afterwards changed for another not less significant and far more honourable. But this he received not until he had first learned experience by the things which he suffered, and was thereby taught to submit himself unreservedly to the will of God. He was tried with affliction for his sins, whereby

his faith was strengthened, so that he was able in the day of his adversity to wait more patiently than he had formerly done in the day of his prosperity, for the fulfilment of the divine promises and for the enjoyment of the divine blessing. In a night especially of deep anxiety, while his soul was agitated with alternate hope and fear for his own safety, and for the safety of his family, while he longed to meet his offended brother, yet dreaded the fierceness of his wrath, he betook himself to a throne of grace, and the Lord heard him. The Messenger of the Covenant, the promised Saviour himself, visited his servant in the silence of the night, and Jacob wrestled with him in prayer until the dawning of the day; and the Lord said, "Let me go, for the day breaketh;" and he said, "I will not let thee go except thou bless me." And he said unto him, "What is thy name?" and he said Jacob: and he said, "Thy name shall be called no more Jacob, but ISRAEL, *for as a prince hast thou power with God and with men, and hast prevailed.*"

But how much more appropriately may this name be applied unto Him, who is the Holy One of Israel? He too hath wrestled with God and man, and hath prevailed. He hath wrestled with the divine justice and prevailed in behalf of the believer, to take from its grasp the two-edged sword of wrath. He hath wrestled with the divine law, and magnifying its precept, hath pre-

vailed in behalf of all them who believe, to cancel its verdict of future punishment. He hath struggled in the flames of the divine indignation, until their efficacy over the power of faith is quenched, and the believer can walk unhurt amidst the fiery furnace so long as there is One with him *whose form is like the Son of God.* He hath striven with all the obstacles which prevented the communication of gospel truth to an undeserving world, and hath prevailed; for he *was found worthy to take the book, and to open the seals thereof.* He hath striven with all the principalities of hell, and with all the powers of darkness, and hath prevailed to spoil them, *and to make a show of them openly, triumphing over them in his cross.* He hath wrestled and hath prevailed, and is still striving and prevailing over the obstinacy of many a hardened heart, subduing its opposition by the power of his grace. He hath wrestled with sin and hath prevailed, depriving it of its power, *and blotting out the hand-writing that was against us.* He hath striven with the grave and hath overcome, having himself broken its claim, and burst its bands asunder. He hath wrestled also with the Cherubim at the gates of paradise, and hath prevailed to remove the flaming sword, and to open a communication whereby the redeemed may enter into the assembly of the just: *for he hath given unto him the keys of David, and he openeth and no man shutteth, and he shutteth and no man openeth.* And now, toge-

ther with the multitude of the saints on earth, the myriads of ransomed souls in heaven join in acknowledging that he is the true ISRAEL, who hath power with God and with man, and hath prevailed; while with both, the angelic hosts unite to raise the shout of welcome, and to sing the glory of the Lord, saying, "Lift up your heads, O ye ancient gates, and be lifted up, ye everlasting doors, and the King of glory shall enter."—On this head, we may farther observe, that not only was Jacob himself called by the new name *Israel;* but his numerous descendants also, so long at least as they continued to form one nation and to live under the same government, were called ISRAELITES. And in like manner, not only was Jesus called the *Christ,* the anointed of the Lord, but his followers also receive from thence their peculiar designation, and glory in the name of CHRISTIAN.

We proceed, in the SECOND PLACE, to enumerate the more grievous of those afflictions which imbittered the life of Jacob, and to compare them with the sufferings of Christ.

How vain, for the most part, are the speculations of man, and how fallacious his hopes of lasting and satisfactory enjoyment, especially when they originate in the contrivances of his own wisdom, and depend on the exertions of his own skill. It was thus that Jacob, in the beginning, sought for happiness, but he found the very success of his schemes to be bitterness in the latter end. He

had the promises of God, but he was eager to anticipate the time of their fulfilment, and sought by deceit and falsehood to enter upon the immediate possession. But how blind is human foresight, and how infatuated is earthly ambition! Jacob, whilst he was devising his plans, seems not to have anticipated the resentment, which he might well have expected, of his haughty and vindictive brother. Now his schemes are ripe, his plans are matured, the unjustly obtained blessing of his father is pronounced. It is a benediction both rich and ample, given from the fulness of a father's heart, bestowed with all the warmth of a father's love towards his favourite son, and uttered with all the rapt enthusiasm of a man inspired to predict the future fortunes of his own posterity.

Jacob had hitherto lived in peace and free from care, under the roof of his paternal dwelling. But now, at the very moment when he vainly imagined that his own skill in executing his mother's counsels had secured both permanent repose and increased happiness, he finds that he must yield to the impulse of fear, that his ease must be abandoned for the toil and danger of a long and lonely journey, and that the well-known happiness of his accustomed home must be given up for the uncertain comforts of a distant land. He flies from the wrath of his brother, the more spirited and impetuous Esau. He sets out for Padanaram, the dwelling-place of his mother's kindred. He dares

not to follow the more direct and frequented road, lest his brother pursue and overtake him; but, compelled by the dread of that brother's vengeance, he chooses one more lonesome and circuitous, by which his toil is augmented and his dangers multiplied. This was to the Patriarch the beginning of sorrows. He was speedily rebuked for his iniquity, and made sensible of the guilt of his disingenuous and unbrotherly conduct. The vivid recollections of past happiness, the incessant alarms of supposed danger, the anxious anticipations of his future destiny, the remembrance of a long-loved home which he might revisit no more, the fancied image of faithful domestics, of an injured brother, and of affectionate and beloved parents, whom he might never again behold, must altogether have cast over his soul the sable clouds of melancholy, long ere the approaching night drew gently around him its mantle of darkness, amidst the wild solitudes of Bethel. He does not approach the habitations of men, to seek shelter from the chances and changes of the elements, but under the consciousness of guilt and the dread of danger, he is contented to repose his wearied limbs on the cold earth, having the wide plain around him for his couch, the stones of the place for his pillow, and the canopy of heaven for his covering. Yet the Lord would not forsake his servant, nor suffer him who had the promises to sink into the hopelessness of despair, but bestows upon him a vision of

celestial glory, with a promise of future greatness and peace, which revived the sinking spirits of the pilgrim, and enabled him with increased vigour to resume his solitary journey. When he awoke from his sleep he was afraid, and said, "Surely the Lord is in this place, and I knew it not." But mark, in the words which follow, the great change which affliction and faith have already made upon the mind of Jacob. His haughty thoughts are now humbled, and even whilst he is receiving the richest promises of divine grace, he resolves to blend contentment with the lowliest blessings of the divine providence: he vowed a vow, saying, "If God will be with me, and keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God."

With the early dawn Jacob proceeded on this way, and, after several days' journey, arrived in safety at the house of Laban, his mother's brother. But his troubles did not end when he found himself beyond the reach of Esau's revenge: his kinsman was unkind, and of the treatment which he experienced from him, during the space of twenty years, let his own parting words to Laban tell: "These twenty years have I been with thee, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss: of my hand didst thou require it, whether stolen by day, or stolen by night.

Thus I was, in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." — Returning to the land of Canaan, he purchased a field at Salem, where he pitched his tent and took up his abode. But after having dwelt there during the period of ten years, his spirit was wounded by the dishonour of his daughter, and, by the cruel treachery of his sons Simeon and Levi, he was compelled to fly from the place where their evil conduct had created him many enemies. "Ye have troubled me," said Jacob to his wicked sons: "ye have made me vile among the inhabitants of the land; and I being few in number, they will gather themselves together against me and slay me; and I shall be destroyed, I and my house." In this season of impending danger, he is again taken under the guidance of that wisdom which is infinite, and the protection of that power which is almighty. The Lord said unto him, "Arise, go up to Bethel, and dwell there; and make there an altar unto the Lord who appeared unto thee when thou fleddest from the face of Esau thy brother." He obeyed, and with his family he arrived at Bethel in safety; for a sudden terror from the Lord fell upon the Canaanites, so that, though they thirsted for vengeance, they dared not to pursue the footsteps of the flying Patriarch.

Every place in which Jacob dwelt seemed destined to leave a melancholy impression upon his

soul, by becoming to him a scene of grief. He was scarcely one whole year at Bethel, and yet that short residence was stamped with the marks of sorrow. There Deborah, an ancient female servant, died: this event appears to have plunged the whole family of the Patriarch in grief: a circumstance which, no doubt, will sound very strangely in the refined ear of our more hardened times, when many would think it "foul scorn" to weep over the grave of a domestic; but it was not thought so in the simple and patriarchal times of Jacob, for they buried Deborah beneath Bethel, under an oak; and the name of it was called *Allon-bachuth*, that is, the oak of weeping.—An affliction still heavier soon overtook this tried servant of the Lord. As he was travelling from Bethel to Hebron, to take up his abode with his father, Rachel, his beloved Rachel, died by the way, and they buried her in Ephrath, which is in Bethlehem. Scarcely had he dwelt three years with his father, when Joseph his favourite son was, by the envy of his brethren, sold to be a slave; and the bereaved parent was left, during the space of twenty-and-two years, to bewail the loss of his darling child, supposing that some wild beast had devoured him. Twelve years after the loss of Joseph, the sorrows of the Patriarch were again renewed by the death of Isaac, "who gave up the ghost, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob

buried him." — A severe famine next tried the patience of the Patriarch, and plunged his numerous family in want and in affliction. He sent ten of his sons into Egypt to buy food; but the governor of the land dealt harshly with them, and, demanding that their youngest brother should be brought unto him, detained Simeon as a pledge that their promise to that effect should be fulfilled. This demand opened afresh all the wounds which the death of Rachel and the loss of Joseph had inflicted; and he refused long to part with the son of his old age, until the hard pressure of famine forced on him the necessity, and he bade farewell to his child, oppressed with the conviction that it would not be long ere his gray hairs were brought down with sorrow to the grave. But his fears were disappointed. Benjamin returned, and Joseph was restored to the embrace of their aged parent, and a brighter sun shone upon the declining years of this sorely-afflicted Patriarch. When he stood in the presence of Pharaoh, he had then reckoned an hundred and thirty years; but though in numbers they were many, he considered them to be but few, *because they had been evil:* in part stained with guilt, and in all darkened with sorrow. But though Jacob, in the beginning especially, had had his failings, yet in the end he was full of faith and hope in the promises of God. Seventeen years after his descent into Egypt, being upon his death-bed, he blessed his sons, and gave them

commandment concerning his bones, that they should not be deposited in the land of Misraim, but carried into the land of Canaan, whither, he was convinced, the Lord would at some future period conduct his descendants unto the place which he had promised to his fathers Abraham and Isaac.

Numerous and incessant as the afflictions of this Patriarch were, they serve but the more fitly to typify the sufferings of the Saviour, who, according to the general lot of man, *was born unto trouble, as the sparks fly upward;* and who, in the language of Jeremiah, could challenge all those who passed by in the day of his grief to say, "If there was ever any sorrow like unto his sorrow?"—Was Jacob, in the commencement of his troubles, and in the earliest years of manhood, forced to fly from Hebron, that he might avoid the murderous rage of Esau? So was Jesus, in the very infancy of his days, constrained to fly from the blood-thirsty sword of the cruel Herod: and as Jacob was contented to descend into Egypt in the evening of life, so Jesus was compelled to escape thither in the very morning of his existence. Did Jacob spend the best of his days among the distant mountains of Syria, amidst the secluded pastures of Laban his father-in-law? So did Jesus occupy the greater portion of his years in the distant outlands of Galilee, and in the solitude of Nazareth was inured to toil in the humble occupation of his re-

puted father. Was Jacob, as he returned from Haran to the land of his fathers, greatly alarmed at the thought of meeting his brother, until the Angel of the Covenant had heard his prayer, and strengthened his faith? So was the little family of Joseph and Mary afraid to return from Egypt into the land of Judah, until the Lord said unto them, "Arise, go up, for they are dead who seek thy life." Would the Patriarch have been brought into jeopardy by the rashness and cruelty of his sons, except for the divine protection granted him, when they had slain the men of Shechem? So must Jesus and his disciples have incurred much hatred and danger, had he not refused to gratify their resentment, when they would have brought down fire from heaven to consume the city of Sychar; and again, if he had not counteracted the madness of Peter's zeal, when he maimed the servant of the High Priest, amidst the tumult of the garden. Did Jacob mourn with all the sadness of filial sorrow, when he closed the eyes of his aged parent at Hebron? Jesus too felt the bitterness of filial compassion, and expressed the care of filial solicitude, when from the cross on Calvary, he bent his closing eyes upon the dejected countenance of his weeping mother. Did the Patriarch during the full period of his life endure much affliction, and *that* the consequence and reward of his own transgression? Jesus also, from the beginning to the end of his earthly pilgrimage,

suffered for sin : but it was not his own, *for he was wounded for our transgressions, and bruised for our iniquities.* Did Jacob endure the hardest trial of his faith, and experience the severest tumult of affliction in that night when he expected his fierce brother with a band of four hundred armed men; when apart from his household, in the seclusion of some dreary solitude, he prayed all night and wrestled until the morning, with the mysterious power of some superior being? That too was the most fearful season of the Saviour's sufferings, when expecting the multitude to come upon him with swords and staves, he had retired from his disciples, not to commune with flesh and blood, but to drink to the very dregs the bitter cup of the wrath of his Father's indignation. And did Jacob give commandment to his sons concerning his body, that it should not be entombed in the land of Egypt, but conveyed thence to the land of Canaan? So had the angels, who are sons of God, charge given them of the sepulchre of Jesus, to guard it, and to watch the coming of the third hallowed morn, when that crucified body should arise to dwell for a little space upon the earth, and then to ascend to the Canaan above, which is spiritual and eternal.

We shall now, in the third and last place, consider the transition in Jacob's fortunes, from poverty and danger to success, and affluence, and safety, as typical of a similar transition in the history of

our Redeemer, and of the Church which he hath purchased with his blood.

Lonely and cheerless to the very uttermost was the condition of Jacob when he first departed from the comforts and protection of his father's house, without a single companion rational or animal to lighten the toil, and to beguile the tedium of the way. His provision too for the journey must have been scanty, being nothing more than the small portion which he was himself capable of carrying. How great was this reverse in Jacob's fortunes! How surprising to see the expectant of large possessions, and the heir of the most extensive promises that were ever bestowed upon any human being, thus an outcast from his home, and a solitary wanderer on the rugged mountains and the barren heaths, without either the attendants suited to his rank, or the provision needful for his journey! Fit emblem of Him who left the bosom of the Eternal Father, and his throne in the heavens, and that boundless kingdom of the universe of which he was the heir, to sojourn on this lower world, to pilgrim on earth without pomp or splendour, without suitable attendants or necessary provision, spending, like Jacob, whole nights in prayer, and, like him also, not having often but the cold earth and the hard stone where to lay his head. Jacob, leaning on his staff, went forth alone, and sped his solitary journey to the land of Syria. Jesus, bending under the weight of his cross, trod

the wine-press alone, and passing through the gates of the grave, entered the land of everlasting rest. Jacob was sent forth by his parents with the solemn charge to choose the partner of his lot from a pious family, and not, like Esau, from an infidel and ungodly race. Jesus came from the Father to purchase to himself a holy people, and to erect a glorious church, which, in the book of the Revelations, is called the Bride, the Lamb's wife. Jacob was sent forth to the relatives of his mother: Jesus came to the kindred of *his* earthly parent. Jacob went forth alone; but the Lord blessed him to be the father of the Twelve Patriarchs, and the ancestor of a people numerous as the sand by the sea-shore: Jesus, likewise, became the spiritual father of his Twelve Apostles, and of all the hosts of the Redeemed, who, by the preaching of his gospel, have become his sons and his daughters, *through sanctification of the Spirit, and belief of the truth.* As Jacob, while he was laying the foundations of his family wealth and greatness, being at the same time borne down with oppression, and tried with manifold afflictions, was also blessed with celestial visions, and visited by heavenly messengers: so Jesus, while he laid the foundations of his kingdom amidst the infirmities of humanity and the opposition of the Prince of darkness, and the enmity of the world, was often in times of sore trial ministered unto by angels, and supported by them in seasons of want and of

desertion. As Jacob's property improved, notwithstanding all the efforts of Laban to prevent it; and as, by the divine blessing, it continued to increase, although he changed his wages ten times: so did the kingdom of the Redeemer continue to extend its boundaries, in despite of all the efforts of his enemies to check its progress; and its influence was spread abroad, and especially in the Roman empire, although there the fires of ten successive persecutions were lighted up for its destruction. Like the prosperous fortune of Jacob, the kingdom of Christ hath only waxed greater and greater the more it hath been harassed: so true is it that "the blood of the martyrs is the seed of the Church;" nor shall it cease to flourish and increase, in spite of all the efforts of its enemies: *for the gates of hell and of death shall never prevail against it.* As Jacob, when he had found his long-lost son, descended for his sake into Egypt, and on his account stood in the presence of Pharaoh, where he sought and obtained for his family a dwelling-place in the richest lands of Misraim: so when Jesus had recovered a long-lost and ruined yet elect people, he ascended on their behalf into heaven, where he now stands in the presence of the King of kings, making intercession for his saints, and securing their admission to an inheritance in glory.

Thus we have endeavoured to set before you the history of Jacob, so far as we conceive it suited

to illustrate and typify the history of our Redeemer. — From the subject now considered, we may derive many lessons of great importance to us, both as men engaged in the ordinary intercourse of human life, and as Christians aiming at the discharge of those duties which more especially characterise the life of faith.

In the fierce rage, and determined vengeance of Esau, and in the danger to which Jacob was thus exposed by following the counsels of his too fond and partial mother, a solemn warning to parents is given, to beware of those unjust and injurious partialities, which never fail, less or more, to disturb the peace of families: at first creating only little jealousies and strifes, but gradually dissolving the bonds of brotherhood, and ending for the most part in envy, or malice, or revenge. Let all who are conscious that they need, or who are placed by Providence in that sphere of domestic relationship where they may need to learn the lesson which is here presented to them, pray that the Father of spirits would imprint it upon their hearts; for nothing else can effectually secure the faithful discharge of this important duty. The fate of others may certainly prove inefficient, and even personal experience may fail to instruct; for Jacob, who by the consequences of his mother's partiality was himself compelled to fly for his life into a distant land, by his own partiality for Joseph stirred up against his favourite son that fra-

ternal envy which threatened him with death, and sent him into bondage.

From the history of Jacob we may also learn the folly and danger of hastening too eagerly to possess even that which is intended for us, and of endeavouring to obtain by unjust and dishonourable means even that which in itself may be lawfully possessed. Against the danger of falling into this sin we cannot be too watchful; for that principle of self-interest is on its side which so frequently prevents us discerning the nicer distinctions of right and wrong, and which leads men, when its own advantage is concerned, to hold that unscriptural maxim which in other cases they would reject, "that the means may be justified by the end:" a maxim which has greater influence over the minds of men than they are themselves often aware of; for many, even while they disavow it in words, sanction it by all the influence of their conduct. Thus even the very best of men are often led astray by the evil passions of a heart not thoroughly purified from the stain, nor completely delivered from the influence of corruption. And how often do they err, from a transient forgetfulness of the divine goodness, and by hastening to obtain by human means that which the Lord hath promised, and in his own time will bestow, in all the freeness and fulness of his grace.

From this subject we may further learn to appreciate the power of faith, and the influence of

prayer. From his faith in the divine promises and power, Jacob derived more serenity and comfort even in the darkest season of adversity, than his restless ambition had permitted him to enjoy in the time when he was free from every worldly care, and when he knew not what affliction meant. In prayer he held that sweet intercourse with God, which cheered the solitude of his most anxious and watchful nights, and which, in times of the most heart-rending sorrow, poured a soothing balm of heavenly consolation over his wounded spirit. And Oh! that the Lord might say to each of us, as he said to this devout Patriarch, "Thy name shall be Israel: for as a prince hast thou power with God and with man, and hast prevailed." But let us never forget that Jacob *prevailed* in that place, and in that attitude in which the Believer ever has been, and ever will be, most powerful and most successful — even in the humble attitude of prayer, ON HIS KNEES BEFORE THE THRONE OF GRACE.

DISCOURSE VIII.

JOSEPH AND CHRIST.

GENESIS, xlix. 22—24.

Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, they shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from hence is the Shepherd, the Stone of Israel).

THE distinguished blessings which, in these and in the following verses, Jacob bestows upon his favourite son, were afterwards abundantly fulfilled in the prosperity of his descendants of the tribes of Ephraim and Manasseh. Their numbers were great, their possessions were rich, and their political influence was high among the tribes of the house of Israel. The evils spoken of in the text were for the most part endured in the person of their ancestor, while the good things predicted were more especially accomplished in the experience of his posterity. There is here, however, one prediction which, if we receive it in a strict and literal acceptation, does not appear to have received its fulfilment in the history of the house of Joseph, but in the person of the Son of God.

The Messiah of Israel, as the guide and protector of his people, was well known under the Old Testament dispensation as their promised Shepherd; while, as the foundation of the Church's faith and the consummation of her hopes, he was predicted as *a stone, a tried stone*, a *precious corner-stone*. In the precise terms of this metaphorical language, the Saviour is here spoken of in the prophecy of Jacob: *from hence*, that is from Joseph, *is the Shepherd, the stone of Israel*. But in what sense are we to understand this prediction? And how shall we reconcile it with the fact that Jesus descended from the tribe of Judah, and not from the tribes of Ephraim and Manasseh? That the Patriarch, or rather that the Spirit which was in him, could not intend this literally, is evident from another part of this same prophecy, where it is said that *the sceptre shall not depart from Judah, nor the lawgiver from between his feet, until Shiloh come*. As a historical fact, it was true that Joseph had already, by the support and protection which he gave to the house of his father, proved himself to be the "Shepherd and the stone of Israel." But when we consider these words in their proper and prophetical meaning, they can only be taken figuratively; and in this sense they serve to direct our attention to THE CHARACTER OF JOSEPH AS TYPICAL OF THE CHARACTER OF CHRIST. It seems evident, that he alone of the twelve Patriarchs was honoured with this important distinction, and that, for this

reason perhaps, it was bestowed upon him the more abundantly; for there is no one among the fathers or the prophets of the Old Testament, in whose history we find such a number and variety of distinct intimations of the life and character of the Messiah.

It were surely superfluous, in the illustration of this subject, to enter minutely into the history of Joseph. There are few portions of the Old Testament more deeply interesting, and there are none more diligently read or more distinctly remembered. We may therefore safely presume that the references and allusions made will be instantly recognized as portions of his history, and that every one will be able to fill up with his own recollections the intervening links in the record of the life of Joseph. Nor can it be doubted that any attempt to record this history in any other words, and after any other manner than in the words and after the manner of the sacred historian, would diminish the interest, and lessen the effect of that simple and pathetic narrative. We shall therefore direct your attention to those portions only of the patriarch's history which are suitable to be compared or contrasted with the history of the Saviour.

Joseph was to his father Israel the son of his old age, the first-born of his beloved Rachel, and dear to the soul of his affectionate parent. He had always been to Jacob a lovely and a pleasant child, but the bands of his affection seem to have

been drawn still closer around the son, after the premature and afflicting bereavement of the mother. He loved Joseph more tenderly than he did any of his other children, and had often distinguished him with peculiar marks of his parental favour. When the sons of Jacob fed their flocks by their father's tents, Joseph seems to have taken part with them in their pastoral occupations; but when they removed to a distance or sojourned in the desert, he was retained at home to be the companion of his aged parent. "Jacob loved Joseph more than all his brethren," says the sacred historian, "and when he supposed that wild beasts had devoured him, he rent his clothes, and put sackcloth upon his loins, and mourned for his son many days; and all his sons and his daughters rose up to comfort him, but he refused to be comforted; for he said, I will go down into the grave unto my son mourning."

Herein we perceive one important circumstance, in which the son of Jacob was typical of the Son of God. Jesus was the well-beloved of his Father. He was with him from eternity, dwelling in his bosom, deliberating in his counsels, and engaging in his works, *being daily his delight, and rejoicing always before him.* Even when the Saviour was divested of his heavenly splendour, and had become a meek and lowly inhabitant of the earth, the pure affection of the eternal Father was not withdrawn from the *man of sorrows*, for once and again the heavens

were opened, and the voice of the Lord was heard proclaiming, "This is my beloved Son, in whom I am well pleased." Yea, Jesus himself tells us, "that the Father loveth the Son, and showeth him all things that himself doeth."

The distinguished favour with which his father regarded him, stirred up against Joseph the envy and hatred of his brethren, which presents to us another circumstance in which he was typical of Christ.—This partiality of the father was of itself sufficient to awake the envy of the sons. But there were other causes also which tended to arouse and to perpetuate this evil and unworthy passion. The sons of Jacob not only perceived that their brother possessed a larger portion of their father's love, but they were conscious also that he deserved to possess it. The unseemly conduct of some of them had come to the knowledge and had grieved the soul of the patriarch. Even the tender spirit of Joseph was vexed by their ungodly deeds, *and he bore their evil report unto his father.* In so doing we doubt not but he sought their good, expecting that their father's reproof would be productive of repentance and amendment. But it appears that he incurred the hatred, without effecting the reformation of his brethren. Joseph had, moreover, received dreams and visions of his future greatness and prosperity. The recital of these heavenly intimations arrested the attention of his father, who *observed* the saying; but it

served also to bring upon him the ridicule and indignation of his brethren. When they saw the superior degree of affection with which their father loved him, *they hated him, and could not speak peaceably unto him:* but when they heard of his dreams, *they envied him, and hated him yet the more.* It was surely a base and unmanly passion which thus occupied their souls, which envied that parental affection possessed by a brother without aiming at the behaviour by which it was deserved, and grudged Joseph the enjoyment of that which they themselves used no effort to obtain.

Jesus was in like manner despised and envied, and hated of the Jews, who were his brethren according to the flesh. The very excellencies of his character, which should have served them for models of imitation, became to their distempered minds the objects of envy. All his claims to Jehovah's love, and all the resemblance of his conduct to his heavenly Father's character, only rendered him the victim of their greater hatred and abuse. They aspired not after the measure of his excellence, but endeavoured to sink it beneath the level of their own. His sayings were misconstrued, and his actions were misrepresented. If he spoke, in spirit and in truth, the great doctrines of his kingdom, or declared himself the Son of God, he was accounted a blasphemer. If he did, for the most important ends, such works as no man could perform, unless God were with him; eject-

ing demons, for instance, to demonstrate the purpose of his mission *to destroy the works of the devil*, then was he declared to be in league with the Wicked One, *casting out devils through Belzeebub the prince of devils.* Did he partake of the innocent enjoyments of life, not shunning on these occasions the presence even of the ungodly, but seeking, on every opportunity, to instruct and to reclaim? then was he called *a wine-bibber, a friend of publicans and sinners.* Did he, on the contrary, refrain from the innocent enjoyments of life, betaking himself with the most intense application to the work which his Father had given him to do? then was *he mad and had a devil.* Like Joseph, the Saviour was conscious of his brethren's faults, and with fidelity reproved them. He saw their impending miseries, and in bitterness of spirit wept over them: yet they hated but the more, although they knew full well that they hated him without a cause. He told them of the glory which he had with his Father before the world was; and of that vision of celestial bliss in which he shall be seen in the day when every knee shall bow to him, and every tongue confess; but he seemed unto them as one that mocked, and they hated him yet the more for his revelations and his works.

Amidst all the reproach and opposition to which the Saviour was exposed, he acted the part of a faithful messenger and servant unto Him by whom he was commissioned: and in this also he

was typified by the Patriarch. — Joseph having been sold by his brethren to the Midianites, was by them carried into Egypt, where he was purchased by the captain of the king's guard, who at first placed him among his domestics, but soon promoted him, on account of his fidelity, to the superintendence of his household. In this situation his integrity was put severely to the test; but every attempt to corrupt his honesty, and to make him forget the respect due to the honour and to the interests of his master proved abortive, and he chose rather to suffer affliction and imprisonment than to sin against God. He reaped in the end the reward of his honesty; for at last his conduct rose above suspicion, and his character beyond the reach of calumny. In every situation where Providence placed him his integrity was tried and found worthy. While in bondage, the house of Potiphar was in perfect confidence intrusted to his care: while in prison, the keeper of the prison committed even his fellow-sufferers to his charge; and when raised to the first rank among the princes of Egypt, the whole administration of government was put under his control.

Thus too was Jesus faithful in all things in performance of the work committed to him. Though he was Lord of all, yet he stooped to be a servant, and to bear rule over the household of faith: for although he is Jehovah's equal in all the essential attributes of Divinity, he is also Jehovah's servant

in the character of Immanuel. "Behold," saith the Lord, "my servant whom I uphold, mine elect (or chosen one), in whom my soul delighteth." He brought with him the commission of his Father's love, and he executed faithfully, in the fulfilment of that commission, all the purposes of his Father's will. The persons intrusted to his charge and placed under his superintendence, he kept with the utmost care, and could say of them, "Those whom thou hast given me I have kept, and none of them is lost, but the son of perdition." The work given him to accomplish he laboured with the utmost assiduity to complete. "I must work," said he, "the work of Him that sent me, while it is day;" and accordingly, *he went about continually doing good.* He was like Moses, faithful as a servant, and like Joseph diligent in his business, acquitting himself well in the discharge of his office; even as the Prophet had predicted, in the name of the Lord, "Behold my servant shall deal prudently, he shall be exalted, he shall be extolled, he shall be very high." The opposition of men could not deter him, and the temptations of the Wicked One could not seduce him from the faithful discharge of his duty. The avarice of faithless priests and Levites had converted the house of prayer into a den of thieves; but in defiance of their opposition and hatred, he drove the buyers and sellers from the temple, thus fulfilling the prediction, *the zeal of thine house hath eaten*

me up. The wiles of Satan had led him into the wilderness, where he was tempted with power, and tried with hunger; but faithful to his God, and stedfast in his duty, he resisted the temptation, and obtained the victory for himself and for his followers. Whether it were in the city or in the desert, he was ever engaged in his Father's business, *doing good to the souls and to the bodies of men:* and frequently, after the day had been spent in teaching the people in the synagogue or in the temple, did this our faithful High Priest retire to spend the night in prayer, in the garden or on the mountain. *It was as his meat and his drink to do the will of his heavenly Father.*

As a recipient of divine intimations, as an interpreter of visions, and a revealer of things to come, Joseph was a fit type of the Messiah.—The future greatness of the Patriarch was signified to him in dreams and visions of the night. These, in the frankness and simplicity of his heart, he communicated to his brethren, who, though they envied their brother and hated him, yet knew how to interpret his dreams, and, anticipating their accomplishment, laboured to prevent it. In the prison he revealed to Pharaoh's chief baker and butler their future destinies, being guided by the Spirit of God to the right interpretation of their dreams. To the first he announced his death: *yet within three days, and Pharaoh shall lift up thy head from off thee.* To the other he declared the

restoration of liberty and the continuance of life, *yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place:* "and think on me," added the suffering youth, "think on me when it shall be well with thee, and make mention of me unto Pharaoh, and bring me out of this house." But the unthankful butler forgot Joseph, until such time as Pharaoh had dreamed a dream, and was troubled in spirit, because no one could give him the interpretation. Then did the chief butler remember the kindness of Joseph, and was stung with remorse for his ingratitude to his fellow-prisoner, who being now made known to the king as one skilled in the interpretation of dreams, was brought forth from the prison, and summoned into the royal presence. Joseph having heard the twofold dream of the monarch, gave the well-known interpretation, adding, "and forasmuch as the dream was doubled unto Pharaoh; it is because the thing is established by God, and God will shortly bring it to pass." Hence was the origin of Pharaoh's confidence in the youthful prophet, and hence the foundation of Joseph's greatness in the land of Egypt. The king raised him to honour, and gave him a name commemorative of this first introduction to his favour, calling him *Zaphnath-paaneah*, that is, *a revealer of secrets.*

To Him by whose inspiration Joseph interpreted, is this epithet still more appropriate; for he hath all wisdom and understanding, knowing

the counsels of his Father's will, and comprehending all the purposes of his providence. He is the true *Zaphnath-paaneah*, who has been found worthy to take the sealed book of God's decrees, and to open the seals thereof, and to disclose the hidden mystery which had lain concealed for ages. He searcheth the secrets of the human heart, and hath revealed to man the will of the living God. "No man knoweth the Father but the Son, and he to whom the Son shall reveal him." Throughout the whole scope of the gospel, the Saviour is exhibited to our view as an interpreter of the mysterious past, and as a revealer of the unknown future. We behold in him the perfection of wisdom and of knowledge, and we hear from his lips manifold intimations of the things which were to come.

Did Joseph dream of his future greatness? Jesus foretold the death which he himself should accomplish, and predicted the glory that should follow. Did Joseph announce to the butler his restoration to his former dignity and office? Christ announced to the dying thief his entrance into heavenly glory and eternal rest. Did Joseph forewarn Pharaoh of the future plenty and the future sterility with which his kingdom should be visited? Jesus, while he presented the blessings of salvation to the Jews, and they rejected them, denounced also the awful judgments of God upon their city and their nation. Did Joseph predict the future

greatness of his people, and their admission to the land promised to their fathers? Jesus also foretold, not only the rejection of God's chosen people, but likewise the restoration of their scattered tribes, and the final ingathering of his Redeemed from every people and nation. These events are yet to come, but the certainty of their fulfilment is rendered evident by the accomplishment, already past, of many prophetic declarations, promises, and warnings, which were uttered by the Saviour; who will more especially show himself to be the true *revealer of secrets* in that day when the thoughts of every heart shall be disclosed, and the whole mystery of concealed iniquity made known.

The frankness with which Joseph forgave the malicious conduct of his brethren, reminds us of that ready forgiveness which Jesus extends even to his bitterest enemies.—Long ere the time came when the Patriarch thought it meet to reveal himself unto his father's sons, his spirit was sore troubled within him, and his heart overflowed with the kindliest feelings of fraternal affection. "At last, when he could no longer refrain, he ordered his attendants forth, and there stood no man with him when he made himself known unto his brethren. And he wept aloud, and said unto them, I am Joseph: doth my Father yet live? And his brethren could not answer him, for they were troubled at his presence. And he said unto his brethren, Come near unto me, I pray you. And they came

near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither." Thus, instead of seeking to alarm their fears by the parade of power, or to quicken their remorse by the language of reproach, he sought to quell every unpleasant feeling, and to restore their self-tranquillity. Their own consciences had indeed accused them; but Joseph would not irritate the wound which was already inflicted, nor augment the sorrow with which they were already grieved. To show them how fully they were forgiven, he embraced them, and wept over them; and when he sent them away to go unto their father, anxious lest they should dispute concerning the part they had respectively taken in bringing about his sufferings, he thus commanded them, "See that ye fall not out by the way."

The forbearance and placability of the Patriarch were great; but infinitely greater was that spirit of forgiveness which influenced the thoughts, and distinguished the words and actions of our Redeemer. Even when he pronounced the verdict of justice upon the transgressor, his soul was filled with compassion for him; and when he denounced against Jerusalem the sentence of deserved woe, he wept with sorrow at the prospect of her approaching fate. Even over the inhabitants of that devoted city, over the very men who

had been the most active to render his life full of bitterness and sorrow, he took up this tender lamentation, "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, and ye would not? O that thou hadst known, in this thy day, the things which belong to thy peace, but now they are hid from thine eyes." But most of all were the tender mercies of the Saviour displayed, in that Godlike instance of unparalleled forgiveness, which he exercised in the very moments of his dying agony, when, amidst the bitterness of death, he prayed for those who had nailed him to the cross, and for those who were exulting over the cruelty of his sufferings, "Father, forgive them, for they know not what they do." Nor was it on the cross only that he pled for the forgiveness of his enemies; at the throne also, he still supplicates their pardon. Yea, to that very state of honour, which he now possesses in the heavens, he hath been exalted, *that he might give repentance unto Israel and remission of sins unto his people.* While on earth, he freely bestowed his pardon, and liberally conferred his blessings, even upon those who were disobedient and unworthy: and now, that he is exalted on high, he still giveth gifts unto men, *even to the rebellious, that the Lord may dwell in the midst of them.*

The unjust persecution which Joseph underwent, reminds us of the cruel sufferings, and the

unmerited death, which the innocent Saviour endured.—When Joseph first suffered from the cruelty of his brethren's hatred, he was with them on an errand of peace, and of brotherly affection. They had gone to feed their father's flocks in Shechem: and Israel said unto Joseph, "Go I pray thee, see whether it be well with thy brethren, and well with the flock, and bring me word again:" to which Joseph replied, "here I am," and instantly went forth upon the friendly errand. But ere he reached Shechem, his brethren had left it; and as he wandered in the fields, a man found him and asked him, "what seekest thou?" And he said, "I seek my brethren, tell me, I pray thee, where they feed their flocks:" the man directed him to the place whither they had removed, and he found them. But how basely was their father's kindness, and his own perseverance rewarded, by these cruel and envious men! When they saw him afar off, even before he came near unto them, they conspired against him to slay him. In like manner, when the eternal Father called upon his beloved Son, to visit the guilty inhabitants of this apostate world, his reply was, "Lo! I come, to do thy will, O God;" and accordingly he left the heavens on this gracious errand, to seek the welfare of his wandering brethren, and to bring them back to happiness, and to God. But they who had killed Jehovah's prophets, entertained purposes of cruel hatred against his Son, and they said, *this is the*

Heir, come let us kill him, and the inheritance shall be ours.

Because Joseph had obtained his father's love, and had declared unto his brethren the prophetic intimations given him of his future greatness, therefore was their envy excited, and the purposes of their murderous hatred formed: and because Jesus declared his oneness with the Father, and asserted the possession of his peculiar favour, and laid claim to the title of his royal prerogative, therefore did the Jews assert that he blasphemed, and they sought to kill him. It was in vain that Reuben, a man of gentler spirit, and possessing the authority of Israel's first-born, sought secretly to rescue Joseph from his brethren's hands, that he might restore him to his father: so was it to no purpose, that Jesus possessed the secret friendship of Joseph of Arimathea, a Ruler of the Jews, and of Nicodemus, an ancient among the people; for they feared to acknowledge and defend him openly. As Joseph was sold by his brethren for twenty pieces of silver to the Midianites, who conveyed him into Egypt, and sold him as a slave unto an Egyptian officer: so was Jesus, by the treachery of a friend, betrayed unto his enemies, and sold for the accustomed price of a slave into the hands of the Jewish rulers. As Joseph was, without even the form of trial, lowered into the pit, and cast into the prison: so was Jesus, after the mockery of an unjust judgment, founded on the perjured testi-

mony of suborned witnesses, sentenced to the pains of an ignominious death. But, as Joseph was soon rescued from the pit, and after a time delivered from the prison: so was Jesus soon restored to life, and delivered from the grave: for he confided in the promise of God, and the prophecy of the Spirit was fulfilled, "Thou wilt not leave my soul in hell, nor suffer thine Holy One to see corruption." As the unmerited cruelty of his brethren, and the rash sentence of a jealous master, concurred in persecuting the afflicted Patriarch, but conspired in vain to prevent the purposes of the divine goodness towards him: so did the heathen rage and the Jewish people imagine a vain thing, and the rulers of Jerusalem take counsel for nought, as far as their designs were concerned, *against the Lord, and against his anointed.* The very means which his brethren used to crush the fortunes, and prevent the future greatness of Joseph, were overruled by divine wisdom, to bring him into notice and advance him to power. Pharaoh took him from prison, and finding him a man in whom the spirit of God was, and meet to be the governor of his mighty empire, *arrayed him in vestures of fine linen, and put a chain of gold about his neck; and made him to ride in the second chariot which he had; and they cried before him, Bow the knee; and they made him ruler over the land of Egypt.*—This suggests to us another typical circumstance in the history of Joseph.

Not only did the Patriarch and the Saviour alike out of weakness become strong, and out of obscurity arise to eminence; but the very means also which were used by their enemies to prevent their advancement, were converted, by divine Providence, unto the means of promoting them to honour and to power. Potiphar, using the despotic authority of a master over his slave, had cast Joseph, untried and unheard, into perpetual imprisonment: but this very condition of suffering brought him under the notice of Pharaoh; he was raised above his former Lord, and Potiphar became the servant of Joseph. When his brethren decreed mischief against him, they added, "then shall we see what will become of his dreams:" and when they sold him to the Midianites, they no doubt reckoned it a thing impossible that they should ever bow the knee or do obeisance to their outcast brother. But behold! this very act becomes the first step to the accomplishment of that which they sought so earnestly to avert; and led, by many intervening stages, to the fulfilment of the despised yet detested dream: for, at last, *Judah and his brethren came to Joseph's house, and they fell before him on the ground.*

In like manner, when Jesus challenged the obeisance of his brethren, the seed of Abraham, professing himself their Messiah, they refused to acknowledge him as such, although he proved his title by the clearest evidence. Enraged also at

his claims to divine power, as well as to divine authority, and especially because he asserted his eternal duration, declaring, "that he had power to lay down his life, and to take it up again," they gave way to the malice of their hearts, and urged on by the suggestions of the wicked one, they resolved, by putting him to death, to disprove all his claims to irresistible power and eternal sovereignty. In doing thus, they adopted the very method by which the Almighty Father had decreed to bring his beloved Son, in the character of God-Man, and Mediator, to the everlasting possession of power, and honour, and glory. They put him indeed to death; but in dying he conquered, and obtained the victory over sin, and Satan, and the grave. It was to no purpose, in as far as their intentions were concerned, that earth and hell were combined against him, that they stretched him upon the cross, that they laid him in the tomb, that they rolled a great stone to the door of the sepulchre, that they stamped it with the seal of the Sanhedrim, and set over it a guard of Roman soldiers; for it was impossible that he who had all life in himself could be detained in the dark and narrow house; accordingly, the guards were scattered, the seal was disregarded, the stone was rolled away, and the Son of God arose triumphant from the grave. Like Joseph, he was thus brought up from the pit to the palace, from the prison to the throne. But the Saviour was exalted to a

higher rank, and to a nobler dignity. He had sunk into deeper affliction, and he has been raised to brighter glory. By submitting to death, he hath purchased to himself a goodly inheritance; and travelling through the grave, he hath taken possession of his mediatorial kingdom. He became a man of no reputation, and bore the form of a servant; but having once humbled himself, he is now exalted, "and hath given unto him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue confess, that he is Lord, to the glory of God the Father." Equally vain, therefore, were the contrivances of Joseph's brethren, to prevent him rising to superior dignity and power; and the machinations of Satan, and of the Jewish priests, to prevent the exaltation of Jesus to dominion and honour. Even they themselves became subservient to the great design; and to the Jews may the words of Joseph be applied, which he spoke to his overawed and trembling brethren, "As for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive."

This leads us to the last particular, in which we consider Joseph to have been a type of Christ, namely, his being raised up as an instrument of divine Providence to prevent whole nations perishing by famine, and thereby becoming a fit representative of Him *who saves his people from their*

sins.—The sufferings of the Patriarch and of the Saviour not only terminated in their own glory, but also in the salvation of multitudes from the miseries of temporal and eternal death. The vast supplies which Joseph had accumulated in the land of Egypt not only served to banish the horrors of want from among the subjects of Pharaoh, but also to extend his assistance to the inhabitants of other lands; and his own father, *a Syrian ready to perish*, was thereby prevented, with all his family, from falling a sacrifice to that dreadful calamity. Thus Jesus, though sent, in the first instance, *to the lost sheep of the house of Israel*, and offered accordingly for their acceptance, yet presented a sacrifice, so rich and efficacious, that it is capable of cleansing from all sin, extending its effects far beyond the limits of God's ancient people, and offering its blessings to every nation under heaven. Joseph took advantage of the necessities of the Egyptians to enslave them to their prince, and the people gave their possessions for the means of subsistence, until the whole territory of Egypt, except the lands of the priests, became the property of Pharaoh. But Jesus, although he came armed with higher powers, and commissioned with more extensive authority, yet rules with milder sway, and dispenses his favours upon conditions more kind and generous. If the believer parts with aught, when he receives the blessings of the Saviour, it is only with that which is base

and hurtful, while all about him that is truly valuable is increased in worth, and many a new and important privilege is conferred. The gift which Joseph bestowed, at so high a price, was the possession of a temporary comfort, even the food which perisheth; but the blessings which Jesus confers, without money and without price, is the bread of life, of which if a man eat he shall live for ever. When Joseph had received all the money and all the territory of the land of Egypt in exchange for food, the people came to him, and said, "Thou hast saved our lives; let us find grace in the sight of my Lord, and we will be Pharaoh's servants:" but on those who accept from Christ his free gift of spiritual and eternal provision, he bestows the more enlarged freedom, adopting them into his family, and restoring them *to the liberty of the sons of God*.—Let all those who are ready to perish, being hard pressed with a famine of the bread of life, fly unto Jesus, who gives unto all men liberally, and whose stores are inexhaustible; who having once died to purchase, now lives to distribute his blessings; and who will ever give unto his people *to eat of the bread, and to drink of the water of life freely*.

Thus have we endeavoured, as briefly as possible, to illustrate this extensive subject—having considered the Patriarch a type of Christ, in regard of the affection bestowed on him by his father and of the hatred borne him by his brethren; in

respect to his incorruptible fidelity as a servant, and his exact predictions as a prophet; in regard of his meekly forgiving the cruelties of his enemies, and of suffering, though innocent, the punishment of the guilty; in regard that the means used to crush his fortunes were so overruled as to exalt him to power; and inasmuch as the blessings from thence resulting were not only enjoyed by himself, but also by his brethren, and by multitudes of fellow mortals who were ready to perish.

Many useful and important lessons might be derived from this subject: we must confine our attention to a few. — The Patriarch's conduct affords a pattern of *fidelity* and of *clemency* well worthy of our imitation. In every condition of life, in the extremes of human fortune, his FIDELITY remained unshaken, although it was often severely tempted. Neither could the pressure of poverty urge him to purloin the property, nor could the distractions of wealth and power induce him to neglect the interests of his master. Fidelity, diligence, and zeal, equally distinguished the bond-slave of Potiphar, and the Prime Minister of Pharaoh. Nor was it in those matters only which were open to private or to public inspection that he was faithful; but in those also which were done in secret, where no human eye could see him: for it was not a mere sense of worldly honour that restrained him from dishonesty, but a heartfelt sense of duty which secured his

integrity: his answer to every temptation was—and let it be ours also—*How then can I do this great wickedness and sin against God.*—His CLEMENCY was equally remarkable, and deserves no less our attentive consideration. We read of the wrongs which he endured; but history has had nothing to record of any revenge that he took. While he suffered from the cruelty and injustice of enemies, he never repined; and when raised to authority, and these enemies were in his power, he punished not, but forgave. How readily did he pardon, nay, even hasten to comfort his envious and spiteful brethren! and although for a time he seemed to act otherwise, it was evidently an act of violence to his own feelings, while it was most probably designed for their good, and with the intent that the prediction of heaven should be fulfilled. His whole temper and conduct were kind, and gentle, and forgiving; and, as he did, *let us go and do likewise.* Nor let us forget how strongly we are bound to the exercise of fidelity and forgiveness, seeing we have not only the pattern of this good man before us, but also the perfect example and the *new commandment* of Him whom Joseph typified, and whom we profess to serve, to honour, and obey.

Farther, the experience of Joseph is calculated to yield us COMFORT amidst the calamities of life, and especially amidst our sufferings for righteousness' sake. To them who wait patiently under

the Lord's afflicting hand, he will cause light to arise out of darkness, and good out of evil. The very sufferings of Joseph were rendered the means of conducting him to happiness and honour; the Captain of salvation was himself made perfect through suffering; and to the Christian also, "though no chastening for the present seemeth to be joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruits of righteousness." Pretended friends or avowed enemies, and Satan with his temptations, or the world with its allurements, may labour to obstruct the progress, and to vex the soul of the believer, but even this will ultimately turn to his advantage; *for we know that all things work together for good to them that love God.* Let the Christian then, who is an Israelite indeed, even rejoice in tribulation; taking encouragement from the fate of those who have gone before him in the path of trial, but are now inheriting the promises; remembering Joseph who was taken from prison to stand beside the throne, and even the Saviour himself, who, for the suffering of death, was crowned with glory; and being assured that the trial of his own faith, also, *will be found unto praise, and honour, and glory, at the appearing of Jesus Christ.*

DISCOURSE IX.

MOSES AND CHRIST.

DEUTERONOMY, xviii. 15.

The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

THESE are the words of Moses, the Prophet and the friend of God. They were spoken in the wilderness of Sinai, and were addressed unto the men of Israel, whom he was conducting from the land of Egypt into the promised inheritance of Canaan. This people had not only come forth from a nation which was wholly given to idolatry, but they were also proceeding to take possession of a country, which was altogether defiled with the impurities of the grossest superstitions. To counteract the influence which the recollections of the past, and which the temptations awaiting the future, might have over their minds, the Israelites needed the instructions and the warnings of their prophetic guide. In that ancient dispensation of the divine goodness, communicated by Moses, there was nothing omitted of all that was

necessary for the moral and religious welfare of that favoured nation on which it was bestowed. The voice of warning and instruction is accordingly heard on this important matter, and, amongst other things which the people of the Lord are here commanded to observe, this also is enjoined, "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations; for they hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee to do so." To this admonition, and as a motive to obedience, the words of the text are subjoined, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

This prophetic description is evidently applicable to the Saviour, and to him alone; for no other Prophet from the stock of Israel hath borne any striking similarity to the Prophet of Sinai, possessing such a combination of offices, and exercising such ample authority, as was vested in the man who guided Jacob like a flock through the solitudes of Horeb. But besides, we have the incontrovertible authority of an inspired Apostle for applying to the Son of God these words of his ancient servant: St. Peter, at the commencement of the apostolic ministry, addressing himself to the Jews, thus speaks, "But these things which

God before had showed by the mouth of all his prophets, that Christ should suffer, he hath fulfilled :" and he adds, "for Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you, of your brethren, like unto me ; him shall ye hear in all things, whatsoever he shall say unto you." We cannot, therefore, err in applying the words of our text to the person of the Saviour ; or in considering the history of Moses, as in some respects typical of the life, and of the offices of Christ.

There are few biographical sketches, whether of the more distant, or of the more recent past, so richly fraught with interesting incident, or so well calculated to repay the perusal of it, as the life of Moses. But our object in these discourses prevents us entering upon the full scope of the sacred narrative concerning this illustrious personage, and confines our attention to those circumstances in his history, which have a typical resemblance to the history and to the life of Him, *whose name is above every name.*

It is in his character as a PROPHET that Moses is set before us in the text by the testimony of the Spirit, as a type of our Redeemer. He there claims this honour to himself; and the claim, as we have already seen, is confirmed by the declaration of an inspired apostle. We cannot now speak of the prophecies of Moses, and we need not remind you of the predictions of Jesus. But though

we stay not to demonstrate the fact, by directing your attention to the prophecies themselves, yet we believe that all who have attentively perused the word of God will readily acknowledge that both the patriarch and the Saviour are entitled to the name of prophet. The limits indeed of this discourse do not permit, nor does its object require us to enumerate, the prophecies which were given to the world by the servant and by the Son of God. It is enough for our purpose to know, that they were both divinely inspired, although with a very different measure of inspiration, to speak of things to come. It is not so much of their prophecies, as of the similarity of their prophetical character, that we have now to speak, and to which we are more particularly led by the declaration of the text, *a* PROPHET *shall the Lord your God raise up unto you, of your brethren,* LIKE UNTO ME. The evidence of this similarity is chiefly conspicuous in their manner of becoming acquainted with the times and other circumstances of future events. Other prophets, for the most part, received their communications concerning the future by dreams, and visions, and waking ecstasies; but the Lord spake with Moses, *as a man speaketh with his friend.* The Almighty himself declares, "With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold." Of no other prophet in Israel do we find such declara-

tions made, throughout the whole progress of the prophetic history, until we come down to the life and to the history of Him, of whom Moses and all the prophets did prophesy. We have even the authority of inspiration for asserting, that until Christ, "there arose no prophet in Israel like unto Moses, to whom the Lord spake face to face." But to the Prophet of the New Testament we find the Baptist ascribing a similar but closer intimacy with Him who is the fountain of all knowledge, and affirming, "that no man hath seen God at any time. The only-begotten Son, which is in the bosom of the Father, he hath declared him." To the same purpose, the Saviour himself says, "The Father loveth the Son, and showeth him all things that himself doeth." And again, he affirms, "All things are declared unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son shall reveal him." It was this intimacy of communication with the *Father of Lights* which constituted that peculiarity of prophetic character in Moses and in Christ, which rendered the one a fit type of the other, and made both to differ from all besides on whom the Spirit of prophecy hath ever been conferred.

Although it was as a prophet that Moses, more especially, typified the Saviour, yet the similarity extends much farther, and we conceive that the likeness spoken of in the text is not only a pro-

phetical, but also a personal and characteristic likeness. Or, if we may so speak, their prophetic character constitutes that personal identity in each which renders Moses a type of Christ, while the other circumstances of similarity form, as it were, those features in which the likeness spoken of is most clearly discerned. Viewing the subject in this light, we shall find many interesting marks of resemblance between the servant and the Son of God. In the words of the text, we perceive one point of resemblance intimated in the prediction that the great Prophet of Israel, by the breath of whose inspiration all prophecy was given, should be, like the prophet of the wilderness, invested with the form, and endowed with the qualities, of humanity. Thus Jesus was like Moses, in that *he took not on him the nature of angels, but the seed of Abraham; being made like unto his brethren.* In the temper of their minds there was a remarkable similarity: for as Moses was proverbial for the meekness of his disposition, so was the Saviour meek and lowly in heart, and gentle and tender unto all. *He was meek, and having salvation.* In the fidelity with which they discharged the duties of their respective missions, there was a strong resemblance; for as Moses was exact in executing the task assigned him, making all things according to the pattern shown him on the mount: so could Jesus say, "As the Father hath given me commandment, even so I speak;"

and while *Moses was faithful as a servant over the house of God; Jesus, as a Son, was faithful over his own house.* In the manner, too, in which they were called to endure hunger and want, in the discharge of their several duties, there was a remarkable similarity: for as Moses fasted forty days and forty nights in the mountain, while he received the instructions of the Lord: so did Jesus fast forty days and forty nights in the desert, while he was tempted of the devil. And, moreover, there is a close resemblance between several of the blessings conferred by each upon their respective followers. For as Moses sweetened to the Israelites the waters of Marah, which were bitter, and conducted them in safety through the channel of the deep: so doth Jesus sweeten to his people the bitter waters of affliction, and support them amidst the troubled billows of death.

In these, and in many detached circumstances besides, we can observe an evident resemblance between the prophet and the Son of God: but, to render our illustration the more distinct, we shall classify under separate heads what remains of the subject, observing, that as a SUFFERER and a DELIVERER, as a LAWGIVER and a MEDIATOR, Moses was typical of Christ.

In his early SUFFERINGS, the infancy of this Patriarch bore a close resemblance to that of the Saviour. Before the birth of him who was after-

wards honoured to be the captain of the Lord's host, the jealousy of the Egyptian monarch had been aroused concerning the loyalty of the tribes of Israel. He saw their fast-accumulating numbers, and he dreaded the aspect of their augmented power. In order to avert the danger which he anticipated, he tried to crush the spirit of the Israelites, and to reduce them to that condition of unceasing toil, and of debasing vassalage, which renders mere numbers and physical strength almost wholly inefficient. To use his own words, "he dealt wisely with them." But He who can turn into foolishness the wisdom of men, counteracted the devices of Pharaoh; for the more he afflicted them, the more they grew and multiplied. Yet this cruel tyrant would not be thwarted in his purpose, if even bloodshed and murder could secure its accomplishment. He would rather that the land of Goshen should lie an untenanted and uncultivated waste, than have his fears kept continually awake by the anxious, though, perhaps, groundless dread of its inhabitants. He would rather that the seed of Israel should utterly perish, than have his tyrannic authority for a moment endangered by their increasing strength. The command was accordingly issued, that every male child of the Israelites, born subsequent to this cruel edict, should be put to death. This barbarous law, written as it were in blood, was,

for the most part, though, in some instances, with much difficulty, evaded. To its rigour the infant Moses had nearly fallen a victim: for when his mother *saw that he was a goodly child, she hid him three months; but when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein;* and committing this frail abode, with its helpless inmate, to the care of Providence, *she laid it in the flags by the river's brink.* A little sister watched, with anxious attention, the fate of her infant brother. With dismay she beholds a retinue, from the detested palace, approach the place where he lay. His dwelling attracts their notice. It is sent for, and its inmate is discovered. And now the death of this child, so lovely and innocent, seems inevitable; being at the mercy of those who might be justly considered his most inveterate enemies. But the Lord so ordered this event, that it became subservient both to the present safety, and to the future greatness, of Moses. The helpless wailings of this outcast Hebrew infant excite the compassion of Pharaoh's daughter, and secure for him the support and patronage of the court of Egypt. Thus, by the overruling power of Providence, Pharaoh is rendered instrumental to bring about the purposes of the divine will against himself and his kingdom. To preserve his own individual power, he commands the blood of thou-

sands to be shed; yet nourishes and educates, raises to rank and to renown, the very man whom God had appointed to rescue Israel from the bondage of Egypt. This event is rendered the more extraordinary, and the severity of the royal edict accounted for, by this circumstance, as related by Josephus, "that shortly before the birth of Moses, a prophetic intimation had reached the ears of Pharaoh, that there was one to arise from the stock of Israel who would shake the foundations of his throne, and disturb the tranquillity of his kingdom."

As it was at the birth of Moses, so was it also at the birth of Christ; for an expectation was then generally entertained, that the long-expected Messiah was at hand; which awoke the fears, and gave scope to the cruelty, of Herod. Under pretence of doing honour to him who, as he was told, was born king of the Jews, he sought to obtain possession of the infant Saviour, that by his death he might soothe his own alarms, by destroying the hopes, and so preventing the revolt, of his countrymen. But finding that the sages of Chaldea, by whose instructions he had expected to lay his hands upon his victim, had deceived him, he gave reins to his fury, and sought, with a glutting vengeance, to secure his prey. *He sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under,*

according to the time which he had diligently inquired of the wise men. Herod, in thus satiating his revenge, and establishing, as he thought, the security of his power, was accomplishing that which Jeremiah had, ages before, predicted, that "in Rama there should a voice be heard, Rachel weeping for her children, and refusing to be comforted, because they are not." In the mean time, the Lord had provided for the safety of the newborn Saviour, and the schemes of this cruel tyrant were frustrated. Egypt, which had reared the patriarch to eminence, now afforded to the Redeemer an asylum in the time of persecution; from which, when the season of danger was past, he returned, at the command of God, into the coasts of Israel, whereby another prophecy was fulfilled, in which Jehovah saith, "Out of Egypt have I brought my Son." Thus the cruel mandates of Pharaoh and of Herod, so remarkably similar in their nature and design, were alike overruled to bring about the purposes of heaven in regard to the servant and the Son of God.

Was Moses in danger from the cruel edict which hung over the land of Goshen? Jesus also was in danger from the mandate which clothed in sackcloth and filled with lamentation the village of Rama. Was Moses compelled to fly from the vengeance of Pharaoh into the land of Midian? Jesus, too, was driven, by the sword of Herod, to take shelter in the land of Misraim. And was

Moses commanded back again to the country from which he had fled, by the voice of a heavenly messenger, who said unto him, "Go, return into Egypt, for all the men are dead who sought thy life?" Jesus also was recalled to the land from which he had escaped by an angel of the Lord, who appeared unto Joseph in a dream, saying, "Arise, and go into the land of Israel, for they are dead who sought the young child's life."

As the DELIVERER of Israel from the bondage of Egypt, Moses was eminently typical of Christ as the Saviour of his people from the slavery of sin.—Long had the Israelites groaned under the oppression of Pharaoh, and loud and bitter were the wailings of their helpless misery. But at last their cry came into the ears of the God of Abraham, *of the God who keepeth covenant, and remembereth mercy*, who had not forgotten his promise unto his servant, "that he would give to him, and to his seed after him, the land of Canaan for an everlasting possession;" and who had regard unto the dying prediction of Joseph, who thus prophesied, in the hearing of his brethren, "God will surely visit you, and bring you out of this land, unto the land of which he sware to Abraham, to Isaac, and to Jacob." The Lord, remembering his covenant, provided for its accomplishment. For this purpose Moses is born, is rescued from death, and is educated. By all the previous events of his life, he is prepared for effecting the deliverance,

and for conducting the marches, of the Lord's host. He was brought into the court of Pharaoh, where he obtained knowledge in literature, and skill in science, *for he was learned in all the learning of Egypt;* and where he was exalted to rank, and acquired renown, for he was the adopted son of Pharaoh's daughter, and, as history informs us, "a successful leader of the Egyptian armies." That he might be the better able to conduct the tribes of Israel through the desert, he was sent to sojourn amidst its solitudes, to acquire some knowledge of its character, and to form friendships and alliances with those who were better acquainted with its intricacies, and who did, in reality, prove to him afterwards faithful guides in the wilderness.

During forty years, this chosen servant of the Lord lived in happy seclusion and in rural simplicity with Jethro, a prince and priest of Midian; and perhaps he contemplated spending the remainder of his days in this place of peaceful retirement. He sought not any worldly rank, and he cared not for any earthly renown. He had already stood beside the throne of kings, and had been trained up amidst the luxury and pomp of a magnificent court. As the adopted son of Pharaoh's daughter, he had most probably been taught to expect the throne, and the sceptre, and the crown of Egypt. But he forsook all, and without any regret or bitterness of soul for the loss of so much

sensual luxury and courtly pomp, he betook himself to the solitude of the desert, and to the humble occupation of a shepherd's life. It was the intellectual contemplation, the moral discipline, and the unaffected devotion, which the patriarch cultivated in this lonesome retreat, which, more perhaps than all the learning and all the military discipline of Egypt, fitted him for the arduous enterprise of conducting the people of Israel from the land of Misraim. He would have chosen rather *to have suffered affliction with the people of God*, than to have enjoyed all the pleasures and the honours of the court of Pharaoh: but the resentment of his enemies did not suffer him to abide among his oppressed kinsmen, and he fled to the rocks of Horeb.

But now he is summoned from his mountain dwelling and his peaceful avocation, to undertake the achievement of a bold and honourable enterprise. He was alone in the desert, and by the mount of God, when his commission was given unto him, with all the solemnity and grandeur which was suited to the majesty of Him who gave it, and to the importance of the object for which it was given. *The Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold the bush burned with fire, and the bush was not consumed.* Moses, prompted by curiosity, drew near to inspect more narrowly this surprising object, when a voice issuing from

the midst of the bush warned him not to intrude, with hasty and unhallowed step, upon the sacred presence and the divine majesty of Him who was there abiding in the midst of the flame. And he said, "Draw not near hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." It was the Angel of the covenant who thus spoke; even He who makes the fires of heaven his ministers, *and who clothes himself with light as with a garment.* And he said, "I have surely seen the affliction of my people which are in Egypt; and have heard their cry by reason of their taskmasters; for I know their sorrows. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

Four hundred years had elapsed since the affliction of his posterity in a foreign land had been foretold to Abraham. But now the period of sorrow has run its course, and the day of deliverance is at hand. God looks forth in mercy upon his oppressed people, and sends them for a deliverer—such are the extraordinary dealings of Him *who is wonderful in counsel*—the very man to whom they had many years before said in scorn, "Who made thee a prince and a judge over us?" Moses had not forgotten, when he received the message of the Lord in Horeb, the reception which he had thus met with from his kinsmen in the land of Egypt: for he replied, "Behold, they

will not believe me, nor hearken to my voice; for they will say, the Lord hath not appeared unto thee." In answer to this objection, the Lord gave him a commission to show them signs, and power to work miracles in their sight, that they might know *that the Lord God of their fathers, the God of Abraham, of Isaac, and of Jacob, had appeared unto him, and sent him.* And to convince his servant that he would verily enable him to do wonders in the cities of Egypt, the Lord showed him specimens thereof amidst the rocks of Horeb. But the natural unbelief of the human mind, lurking in the soul of Moses, is not yet subdued. He dreads to attempt the accomplishment of his commission, and hesitates to obey. From pleading the unwillingness of his kinsmen to receive his message, he next alleges his own incapacity to discharge it, saying, "O Lord, I am not eloquent; but I am slow of speech, and of a slow tongue." To this vain excuse of his servant, Jehovah replied, "Who made man's mouth; or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I, the Lord? Now, therefore, go; and I will be with thy mouth, and teach thee what thou shalt say." Alas! even this gentle yet powerful remonstrance neither subdues nor softens the obstinacy of the patriarch's heart: but even while we might reasonably expect a ready and unconditional surrender of will and of obedience, we hear the most unpardonable of all the prophet's replies,

"Send, O my Lord, I pray thee, by the hand of him whom thou wilt send;" which almost amounts to this: "Send whom thou pleasest to send; but as for me, I will not go." What patience could endure the obstinacy and irreverence of this reply? That only which is infinite! It could not have surprised us, if the next line of the sacred history had been written by another pen than that of Moses, and had told us that the fire which burnt in the bush without consuming it, had broke forth with fury unquenchable against the gainsaying and disobedient prophet. We cannot wonder, therefore, when we read that "the Lord's anger was kindled against Moses, and he said, Is not Aaron thy brother? I know that he can speak well. He shall be to thee instead of a mouth, and thou shalt be to him instead of God: and thou shalt take this rod in thine hand, wherewith thou shalt do signs." The prophet now saw the danger of tempting any farther the long-suffering patience of the Lord; and accepting the commission so solemnly given, and so miraculously ratified, he immediately prepared to accomplish its designs.

Before we proceed to consider the manner in which Moses fulfilled his mission, let us contemplate the very different spirit with which the Son of God heard the first intimations of his commission to redeem an enslaved world from the bondage of corruption. When the Lord looked down with indignation upon the guilt, but with

compassion, too, upon the misery of an apostate world, and, contemplating its deliverance, caused the question to be proclaimed among the principalities and powers of heaven, *Whom shall we send, and who will go for us?* doubtless the angelic hosts stood mute with astonishment, struck dumb with the awful nature of the demand, and with a sense of their own inability to answer it. But this fearful silence did not long prevail in the courts of the heavenly temple; for that response of God's own Son, so full of joy to a ruined world, was soon heard, *Here am I; send me.* Like Moses, the Saviour was prepared beforehand for his important mission; and, *in the fulness of the time*, was born and trained up for the accomplishment of his work. But his education was from a nobler source, and his instruction was from a loftier school. Moses was taught in all the learning of Egypt; but the mind of Jesus was enriched with all the wisdom of Heaven. Moses had been brought up from his infancy in the court of Pharaoh: but Jesus had dwelt from all eternity in the presence of God. Was Moses inured to arms, and skilful to conduct the battle? The Saviour, too, in the words of this same prophet, "is a man of war; the Lord of hosts is his name." Was it necessary that Moses should be prepared for his arduous enterprise by the trial of his faith and patience, and by the exercise of those virtues which are called forth and improved in the midst of solitude and suffering?

Thus was it needful that the Saviour of men also should become *a partaker of flesh and blood*, and that *the Captain of salvation should be made perfect through suffering*. Was it proper that Moses should have the tongue of a ready speaker, to declare his purpose, and a commission to work miracles in attestation of his authority? After the same manner was our Redeemer qualified for the discharge of his mission: *for he spake as never man spake; and he did such works as no man could perform, unless God were with him.*

Thus severally prepared for their important duties, the servant and the Son of God not only encountered, but also overcame the difficulties which opposed their progress. The task of each was arduous. Moses had to contend with the fickleness of the multitude, and the obstinacy of the prince, with all the baseness of servitude, and with all the haughtiness of tyranny: while the Saviour had to strive against the prejudices of the people and the hatred of the priests, against the stern obstinacy of avowed guilt and the masked enmity of pretended sanctity, against the sinner and the publican, the scribe and the pharisee. Moses had to bear up against the reproach of the Israelites, who accused him of augmenting their burdens against the threatenings of Pharaoh, who blamed him for weakening the allegiance of his vassals, and against the craftiness of the magicians, who withstood him with their wiles and

their enchantments. Thus too was the Saviour rejected by those whom he came to redeem, and tempted by the Prince of darkness, whom he came to spoil of his prey, and reviled and persecuted by the friends and emissaries of the Wicked One. But at last, after many miracles had been wrought in Egypt, and many promises of deliverance broken, the Lord gave success to his servant by slaying the first-born of the Egyptians, and by teaching him to save the Israelites from the sword of the destroying angel, by sprinkling upon the door-posts of their houses the blood of the paschal lamb. In like manner, after many offers of mercy had been rejected, and the influence of many wonderful works withstood by the Jews, Christ obtained the victory over his own and his people's enemies, saving every true Israelite from the wrath of divine justice, by sprinkling him with the blood of the Lamb of God, *which taketh away the sins of the world.* — Did Moses lead forth ancient Israel from the territory and the bondage of Pharaoh? Jesus conducts the true Israel from the kingdom and the slavery of Satan. Did Moses lead his followers in safety through the waters of the Red Sea, when the armed hosts of Egypt strove to prevent them gaining the wilderness? So does the Saviour conduct his followers in safety through the floods of temptation, when their spiritual enemies, eagerly pursuing, urge them into the deep waters of affliction. Did Moses guide his people through the

wilderness, feeding them with manna from heaven, and refreshing them with water from the rock? Jesus also conducts his people through this desert world, feeding them with the bread of life, and giving them water from the wells of salvation. Did Moses, conducting his followers to the banks of Jordan, and from thence taking a view of the promised land, return to die in the solitude of the wilderness? Jesus, on the contrary, not only leads his people to the river, but also supports them through the flood, and having himself entered the heavenly Canaan, conducts *them* also to the land of their promised rest.

In his character of a LAWGIVER to the house of Israel, Moses was typical of Him who is the lawgiver to the household of faith. But how different is the aspect of the two dispensations which were given by Moses and by Christ. The one accompanied with every circumstance the most grand and terrific, and the other with every expression that is gentle and mild: the one promulgated from amidst the dark clouds, the thunder, and the lightning of Sinai; and the other from amidst the bright cloud, and in the peaceful accents of Tabor and of Olivet: the one denouncing wrath upon every soul of man that transgresseth, and the other proclaiming peace to every repentant sinner that believeth: the one promising its rewards as the debt of works, and the other conferring its favours as the gifts of free and unmerited

grace. The law given by Moses was written by the finger of God upon hewn tablets of stone: but that given by Christ is written by the Spirit of God upon the living tablets of the believer's heart. — Nor is the difference between the lawgivers themselves less than that which exists between the dispensations which they have given. Moses, although a highly-honoured instrument of the divine Providence, was still but a creature, and therefore frail and erring; Jesus, being God as well as man, was without stain of guilt, or shadow of imperfection. Therefore, while Moses could only promulgate his law, but was unable to keep it with a perfect observance: Jesus not only kept the law, but even magnified its precepts and made it honourable. Moses could only recommend his statutes, or at the utmost render them binding on the outward conduct: but Jesus can break even the stony heart for the reception of his laws, and make his enemies to become his willing and obedient subjects. Accordingly, while the Israelites could only say, "Moses commanded us a law, when he was king in Jeshurun, when the heads of the people, and the tribes of Israel were gathered together;" the Christian can add, in the words of the prophet, "the Lord is our judge, the Lord is our king, the Lord is our lawgiver, and he will save us." The law of Moses hath in part been abrogated, and in part completed by the gospel of Christ; but the moral law, that part of

the statutes of Sinai which can never be dispensed with, hath received new honour from the life, and new sanctions from the doctrines of the Saviour, unto whom, therefore, Moses surrendered his commission, in the scene of the transfiguration. When Moses came down from the mountain, bearing the tables of the law, his face shone, so that the men of Israel were unable steadily to behold him; and in like manner, when Jesus was on the mount of Tabor, conversing with Moses and Elias, his countenance shone with such celestial brightness that *the disciples were troubled at his presence.* — But know, O believer, that thou too shalt behold this pure radiance of thy Redeemer, and without trembling at its majesty, as these Galileans did. The prayer of Jesus in behalf of his faithful followers still is, "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory." And rejoice the more abundantly, O Christian, in the prospect of this beatific vision, from the assurance that thou shalt thyself appear, in that day when thou shalt see the king in his beauty, in the very likeness of Him who is *the chief among ten thousand,* and to thy soul *altogether lovely.* Then shalt thou be changed into the same image, from glory to glory; for all they who believe in Jesus, and keep his commandments, shall *shine forth as the brightness of the sun in the kingdom of their Father.*

As a MEDIATOR between Jehovah and the house

of Israel, Moses was typical of Him who is the *mediator between God and man, the man Christ Jesus.* — When Moses ascended into the mountain to receive the law, and returned bringing with him the tables of the testimony, he formed as it were the medium of communication between heaven and earth, and thus acted the part of a Mediator between the God of Israel and his chosen people. In that day, Moses alone dared to approach unto the place of thunder, for the people were forbidden to touch the mountain, or to draw near to the manifestation of Jehovah's glory, under pain of death. Alarmed at the awful convulsions of nature, which indicated the approach of the divine presence, the hosts of Israel trembled before the Lord, and entreated that they might not witness his terrible majesty any more. Moses, stronger in faith, and having sanctified himself according to the instructions of God, approached the thunder of his power, and brought back from the mount the communications of Jehovah to his people. Jesus, in like manner, stands in the presence of God for us; stands between feeble man and the infinite majesty of heaven, and wards off from the believing sinner the flames of divine wrath. When Moses stood in the presence of God for Israel, alarmed at the awful scene with which he was surrounded, *he said, I exceedingly fear and quake:* and when Jesus stood in the room of sinners before the outpouring of the divine indignation, so

terrible was the scene, that he was urged to exclaim, *my soul is exceeding sorrowful even unto death.* When the rebellious Israelites had provoked the Lord, by making a golden calf, and by falling down to worship it, the anger of the Lord was kindled against them, and again Moses became their mediator, saying, " I will go unto the Lord, peradventure I will make an atonement for their sin;" and having gone into Jehovah's presence, he said, " this people have sinned a grievous sin; but now if thou wilt forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written *." Jesus hath, in very deed, made an atonement for his people, and hath prevailed more effectually than Moses did, having by his sufferings and death become entitled *to stand in the presence of God for us, our Advocate and Intercessor with the Father.* When Israel fought with Amalek, then also did Moses act as a days-man between the Lord of Hosts and the armies of his people, to obtain for them the victory: *for it came to pass, when he held up his hands, that Israel prevailed;*

* This petition of Moses, apparently so irreverent, may be thus paraphrased: — " If thou wilt forgive their sin," forgive it, to the praise of thy long-suffering goodness, and let this people pass on to the inheritance of the promised land: but if thou wilt destroy them in the wilderness, Oh! spare not me to make of me a nation, as thou hast now proposed; but let my name also be expunged from the registers of those who shall enter into Canaan, and let me perish with my brethren in the desert.

but when he let down his hand, then Amalek prevailed: and thus, during this day of hostile strife in the plain, Moses, sitting on a high mountain apart, surveyed the battle, and by the prayer of faith directed the victory. In like manner, while the Church and the saints of God contend with their spiritual enemies in this world below; Jesus, from the exceeding high mountain of the Zion which is above, beholds their struggle and intercedes for them with his heavenly Father. By this they overcome, and, triumphing in the victory, obtain the prize; for they strive not in their own might, nor do they conquer by their own skill; but in the might, and by the intercession, of their all-powerful and prevailing Advocate. — And let all who fight the good fight of faith rejoice in the hope of unceasing aid, and in the prospect of assured success; for Jesus never fails to urge the cause of his people, by that effectual plea, the merits of his atoning blood. Nor have they less, but even greater encouragement, to contend for the victory than Israel had in the vale of Rephidim; *for the hands of Moses were heavy* when long outstretched, *and they hung down;* he was faint through long exertion, and needed support: but our Redeemer fainteth not, neither is weary; and though his arm hath been long extended in the attitude of intercession, *yet his hand is stretched out still.* Therefore let not the redeemed be fearful in the pre-

sence of their enemies, nor let them tremble even at the prospect of the day of wrath, when the flames of the divine indignation shall burst forth upon a rebel world; for though our God be to the wicked a consuming fire, yet our great Advocate with the Father hath quenched the flames and averted the sword of justice from the heads of his believing people.

But let not these consolations, which Christianity bestows upon her children, be claimed by every one whose eye they may meet, or in whose hearing they may be read. They are exclusively the portion of him who believes in Jesus. Know, therefore, O sinner! faithless and unrepentant, that thou hast no title to the blessings of the Saviour's purchase, nor any interest in the prevalency of the Mediator's prayers. Think not that thou art entitled to them by the mere profession of Christianity. We shall admit that thou hast faith; but we entreat thee to try its character: remember that *the devils believe and tremble.* Thou hast learned that the great Prophet of Israel, whom Moses typified, has come, and thou believest in him; but know that faith must be sincere and practical: try therefore thine own spirit and conversation: *dost thou believe with the heart unto righteousness?* Thou hast heard that he is a deliverer from the power of Satan and the wrath of God, and thou art willing to receive this salvation from his hands;

but know that he saves his people from their sins also: answer it then to thine own conscience, Art thou willing to be saved from the guilty pleasures of time and sense, as well as from the wrath that is to come? Thou hast heard that this Prophet of Israel is also an Advocate with the Father, and thou art willing that he should pray for thee at the throne of heaven; but know that *he makes intercession for the saints*, not according to their own will, but *according to the will of God*: ask then thine own rebellious spirit, if thou art ready to add to every petition, *nevertheless not my will, but thine be done*. Thou knowest that this great Prophet hath purchased redemption for his people, and that he is gone before them into glory, whither also thou expectest to follow him; but remember that he hath purchased this redemption with his blood, and arrived at this mediatorial perfection through suffering; and know that, if thou wouldst partake of his felicity, thou must also take up his cross and follow him: put then the question to thyself, if thou art willing like Moses *to suffer affliction with the people of God?* Consider it not enough that thou receivest this Prophet as a deliverer and an advocate: thou must also acknowledge his authority as a lawgiver, ere thou canst expect that he will recognize thee as his, or enrich thee with the blessings of his covenant. Jesus himself hath made their submission to him in this character, the pledge of his people's

affection, " if ye love me, keep my commandments:" and Moses too, in the words of the text, lays this same obligation upon all who acknowledge Jesus to be the Prophet whom he typified, — thus commanding them, UNTO HIM SHALL YE HEARKEN.

DISCOURSE X.

AARON AND CHRIST.

HEBREWS, v. 1. 4, 5.

Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: And no man taketh this honour unto himself, but he that is called of God as was Aaron: So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, this day have I begotten thee.

IN this chapter, and in some succeeding chapters of this epistle, St. Paul is addressing himself to men who did not acknowledge the authority of his apostleship; and on a subject in which their national and deeply-rooted prejudices rendered them altogether sceptical. He is discoursing with Jews concerning the high superiority of Him whom they had crucified, because he had claimed the title and office of their Messiah. Therefore he endeavours, from facts which they acknowledged, to lead them to conclusions which they were of all others the most unwilling to own. He reasons with them from their own sacred records, and shows them from the scriptures of the Old Testament, not only that Jesus is the Christ, but also that his priestly office was superior to the high-

priesthood of Aaron; and that all the unavailing atonements of the Levitical economy were superseded by the prevailing efficacy of the gospel sacrifice.

The words of our text form a link in the chain of the apostle's argument; and in them there are these two things especially set forth — the design of the high priest's office, and the source of his authority. He was ordained to offer sacrifice for sin, and that ordination was from God. He was chosen from among men, and set apart to his sacred office for their sakes, receiving his commission from God, and using it to his glory. Thus was Aaron chosen and ordained, and thus also was Christ called to be an high priest, the one to the house of Israel, and the other *to the household of faith*. From the similarity thus evidently pointed out in the text, between the Jewish and the Christian high priest, we are led to consider the first as intended to typify the second.

To whom in ancient times did the office of the priesthood appertain? is a question the answer to which will facilitate our inquiry into the subject of this discourse. Adam, while in innocence, approached with awe indeed, but without any slavish dread, and without the necessity of a mediator or a priest, into the presence of his Maker. He needed no temple, he slew no sacrifice; the tribute of praise was his offering, and a pure and thankful heart the altar on which it was presented. But

the outcast of Eden needed both, and he to whom *the seed of the woman* was first promised, brought his victim to the altar as a type of the Lamb of God. He was himself the priest at his own altar, and with his own hands presented his gift. This was necessarily the case with the first of men; but the practice continued long after the necessity had ceased to exist. Abel and Cain too brought each his offering unto the Lord, and with his own hands arranged the wood and kindled the fire of his burnt-offering. It was only with the progress of society, and with the increase of its numbers, that innovations on this simple practice were made, and that one was chosen out of many to be their minister in the temple or at the altar. When sacred rites were performed, and when sacrifice was offered, not for the guilt of an individual only, but for the sins of a family, then the head of that household became their priest to offer gifts unto the Lord. Thus Noah, when he came forth from the ark, made sacrifice for himself and for his family: thus Job offered, year by year, burnt-offerings for his sons and his daughters, according to the number of them all; and thus Jacob sacrificed for himself and for the people that were with him, on the altar at Bethel. It is farther evident that this domestic priesthood was, in many instances, the birthright of the eldest son, and was perhaps generally so, except when alienated wilfully, as in the case of Esau. But in the progress of time,

and with the enlargement of society, when families were associated in tribes, and tribes were combined into nations, the king, as the head, became the priest of the community. Thus Melchizedec, who was king in Salem, was priest also of the most high God; and thus Moses, who is called *king in Jeshurun*, that is, in Israel, acted as a priest likewise at the national sacrifice, presented on the mount of Horeb; for which reason the Psalmist speaks of Moses, as well as of Aaron, being among the priests of the Lord. The greatest innovation, however, that was ever made in the order of this sacred institution, was that which God ordained when he concentrated the priesthood of a whole nation in one of its tribes, and invested a single family with the chiefest of its honours. The tribe of Levi was called to serve Jehovah in his sanctuary; while the sons of Aaron came nearer to the altar, and he alone entered the holy of holies to sprinkle with blood the ark of the covenant and the seat of mercy.

The man upon whom this high office was conferred, and in whose family the inheritance of it was entailed, had previously possessed some influence and renown among his people, as a chief in the house of his fathers, being the eldest son of Amram, and the brother of Moses *the man of God*. Born before the edict of Pharaoh was issued for the destruction of the Israelitish infants, he escaped the vicissitudes of his brother's fortunes, and was

raised at once, from the comparative obscurity of a private station, to be a leader and the priest of a mighty people. Skilful in speech, he became an able coadjutor to his more accomplished and more inspired, but less eloquent brother. He was the mouth of Moses to Pharaoh and to the Hebrews, to denounce the purposes of the divine justice upon the one, and to publish the designs of the divine mercy towards the other. But his highest honour was that of being high priest to the house of Israel, in which he was typical of Him who is a priest for ever, although after a nobler order, to the household of faith. — We remark,

In the FIRST PLACE, that in the personal history of this high priest of Israel, and in the personal qualifications required in his successors, we find in Aaron and in the Levitical priesthood a type of Him who is the High Priest of our profession. — Aaron, the first of this sacerdotal line, was chosen according to the good pleasure and consecrated by the express command of God, to fulfil the duties of his sacred office. The appointment of his successors was left in the Levitical order; yet not according to their own will, but according to the laws of Heaven. It was commanded that the man chosen to this high rank should be, not only of the tribe of Levi, but also of the house of Aaron; that his genealogy should be clearly established, and that his person should be without imperfection or deformity. This important privilege, exclusively

conferred on Aaron and his family, excited the jealousy, aroused the discontent, and occasioned the rebellion of Korah and his company, which ended in their own overthrow and in the firmer establishment of the Lord's priesthood. The earth miraculously opening, swallowed up Korah and his associates, and their families; while the commission of Aaron was renewed, and by the budding of his withered rod confirmed, in the sight of all Israel. His high dignity, thus secured against the jealousies of his brethren, had even before this been endangered by the licentiousness of his sons. The first offering presented upon the altars of Israel whereat Moses presided, had been consumed by fire from heaven, and the Lord commanded that the flame thus communicated should be kept for ever alive upon the altar, to kindle the fire of every subsequent offering. But Nadab and Abihu, while serving in their course at the tabernacle, being under the intoxicating influence of wine, used strange fire wherewith to burn incense unto the Lord, and were for this cause struck dead and consumed with lightning. Over this sad event, in the family of the high priest, he and his surviving sons were forbidden to mourn; while a perpetual ordinance was given them to be observed throughout all their generations, that they should drink no wine nor strong drink when they went into the tabernacle of the congregation, lest they die.

Let us inquire how far these things are applicable to our great high priest, Jesus the Son of God. He came not, indeed, of the tribe of Levi, nor had he any alliance with the family of Aaron; for he had sprung from the tribe of Judah, and was a descendant of the family of David; from which tribe and from which family *no man gave attendance at the altar*. His genealogy was preserved, and his descent was undoubted: it was illustrious, it was noble, it was royal; but it certainly had not its origin in the stock of Israel's high-priesthood. To the office, therefore, of the Levitical priest our Mediator had no title, and he laid no claim. He was not qualified to officiate in the ceremonial rites of the temple, nor to present the Levitical burnt-offerings at the altar. But we are not from hence to draw conclusions against the priestly character of the Saviour, because he was not of the order of Aaron: for it is said of him, "Thou art a priest for ever, after the order of Melchizedec." Nor ought we from hence to suppose that the priesthood of Jesus was inferior to that of Aaron, because his descent could not be reckoned from that illustrious chief: for an apostle clearly proves that the order after which he came was superior, and we know that no earthly priest whatever could claim the heavenly-ennobled pedigree of Jesus; for to which of them hath God at any time said, "Thou art my son, this day have I begotten thee?" But though the Son of God is far superior to this his ancient

servant, and although he differs, in many respects, from him and his successors, yet in others we can trace a strong and interesting resemblance.

Was Aaron the father of a long dynasty of priests, and was the office of the high-priesthood hereditary in the first-born of his descendants? So was Jesus the first-born among many brethren, and the spiritual father of that vast multitude which no man can number, *who are made unto our God kings and priests.* Was it necessary that the genealogy of the high priest should be proved, being found in the records of the tabernacle and of the temple? The descent of the Saviour was recorded in heaven, and revealed in the word of God, and attested by the voice of the eternal Father. Was it required that the high priest should be of sound body, free from all personal blemish and deformity? So was Jesus of immaculate purity; *the Lamb of God, without spot or blemish.* Were the chief priests commanded to abstain from wine and from strong drink, when they entered into the sanctuary and worshipped at the altar? It was predicted of Jesus, that he should be called a Nazarene; and although his enemies bestowed on him the epithet in derision, at the same time accusing him of intemperance, yet the whole history of his life tells us that he was no gluttonous man, nor a wine-bibber, even although it is true, in a spiritual sense, that he was *a friend of publicans and sinners.* Were Aaron and his sons forbidden

to uncover their heads, or to rend their clothes, or to go forth from the tabernacle of the congregation to mourn for the dead? Jesus, by his own death, hath removed the bitterest cause of mourning, and by his resurrection from the grave has taught the believer to weep no longer over the departed with the excessive anguish of those who have no hope. He also himself, having passed into the heavenly sanctuary, is no longer burdened with the infirmities of humanity, nor tried with the sufferings which fell so heavily upon the lot of *the man of sorrows*, but abideth ever in the presence of God, at whose right hand there are pleasures for evermore. He hath determined the reign of death; he hath opened the dark recesses of the grave, so that now the Christian needs not to go forth unto the tomb to weep over the dead who have died in the Lord; but may rather enter into the sanctuary to pray and to praise, seeking by faith and by repentance to go unto them who cannot return to him, through that Saviour, *who is the way, the truth, and the life.*

In the appointed mode of consecrating Aaron and his successors to the high-priesthood of Israel, we perceive, in the SECOND PLACE, certain typical intimations of Him who is the *high priest of our profession.* — At the twenty-ninth chapter of the book of Exodus we find the Hebrew lawgiver thus directed to the performance of this solemn rite of consecration: "Aaron and his sons thou shalt

bring to the door of the tabernacle of the congregation, and shalt wash them with water." Being next commanded to invest them with the sacerdotal garments, it follows — " And thou shalt take the anointing oil, and pour it upon his head, and anoint him : and thou shalt take a bullock and a ram and slay them before the Lord, by the door of the tabernacle of the congregation." This performed, he is farther commanded " to sprinkle the blood upon the altar, and to pour it out at the bottom of the altar," to which it is added — " and thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his sons, and upon the garments of his sons with him, and he shall be hallowed, ... and thus will I sanctify both Aaron and his sons to minister to me in the priest's office."

The first ceremony, then, in this office of consecration, was that of purifying: *Aaron and his sons thou shalt bring to the door of the congregation, and shalt wash them with water.* So when our great high-priest was about to enter upon his public ministry, he also condescended to the observance of a rite exactly similar, when he was baptized in the waters of Jordan. As Moses was in a manner the forerunner of Aaron, introducing him to his office, and purifying his body with water : so did John the Baptist introduce the Saviour to the notice of men preparing the way before

him, and sprinkling him with the waters of baptism. Aaron was washed with pure water, to signify that he was polluted and therefore stood in need of cleansing; the rite speaking to him, as it were, in the language of the prophet, "Be ye clean that bear the vessels of the Lord." But though Jesus was baptized, it was not that on him there was any stain of guilt from which he needed to be cleansed; but for the reason assigned by himself in answer to the remonstrance of John, "that it became him to fulfil all righteousness," and because, being about to enter upon his priestly office, it became him to be purified according to the law under the influence of which he was born, or, in the words of an apostle, "under which he was made." This rite of Levitical purification was not confined to the high-priest alone, but was extended to the inferior ministers of the sanctuary also, and was undoubtedly designed to signify that purity which is required of every one who serves Jehovah in his temple, and of whom St. Paul says that he should be blameless, sober, vigilant, and of good report. Nor, under the wide-spreading influence of our religion, whereby every true believer becomes spiritually and personally a priest unto God, is this rite restricted to those who do public service at his altar; but as Aaron came, accompanied with his sons, to be purified together with them at the door of the tabernacle: so Jesus,

who was himself baptized with water, brings with him his spiritual seed to the door of his Church, to be washed with the baptism of repentance.

Another ceremony in the office of consecration was, the anointing with oil; according to the commandment of the Lord unto Moses, "Thou shalt anoint Aaron and his sons, and consecrate them; and they shall minister unto me in the priest's office." Every high-priest, according to this ordinance, behoved to be anointed; but none of the inferior priests, after the immediate sons of Aaron, were thus set apart to the performance of their duty: only, according to the opinion of some, they were sprinkled with the holy oil, mingled with the blood of the sacrifices. The anointing oil which was used in the consecration of the high-priest was exceeding precious, and to imitate the composition thereof, or to employ it for common purposes, was punishable with death. It was compounded of myrrh, of sweet cinnamon, of sweet calamus and cassia, mingled with the oil of the olive. "This," saith the Lord, "shall be an holy anointing oil unto me throughout your generations: upon men's flesh it shall not be poured, neither shall ye make any other like it: whosoever compoundeth any like it, or putteth any of it upon a stranger, shall even be cut off from his people." Of the manner in which this ceremony of anointing was performed we have little information, ex-

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cept that which Moses tells us, in the book of Leviticus, that "he poured the anointing oil upon Aaron's head;" and, except what the Psalmist says of the valuable qualities, and of the great abundance of the oil which was used in the rite of consecration, when he compares brotherly love and unity "to the precious ointment which flowed upon the beard of Aaron, and went down to the skirts of his garments."

As the high-priest under the law was typical of Christ, so was this anointing bestowed on Aaron and his successors typical of that hallowed unction which qualified Jesus *as the Son of man*, for the accomplishment of his mediatorial work; and of which he hath himself spoken in prophecy, saying, "The spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the meek." Thus, while the anointing oil of the Levitical priesthood was rich and plentiful, that with which our great High-Priest was consecrated to his sacred office was still more precious and abundant, even the unmeasured gift of the divine Spirit. The anointing of the Jewish high-priest once performed, was never afterward repeated; for, when Eleazer succeeded his father in the high-priesthood, having been formerly anointed when he was consecrated to the office of a common priest, we have no farther notice of the ceremony of his instalment, except that he was clothed with

his father's pontifical garments. The idea has been suggested*, and apparently with good reason, that, on the contrary, the spiritual unction of Jesus was not perfected at once, but after three successive effusions, each more plentiful than the former. The first began to be poured out at his birth, and continued to flow during his minority, displaying its effects in the uncommon wisdom of his early years, and being especially remarked when his mother found him in the temple, *sitting in the midst of the doctors, both hearing and asking them questions.* The second anointing of the Saviour was poured out at his entering upon the work of his public ministry, when, being baptized, *and straightway coming up from the water, lo the heavens were opened unto him, and he saw the Spirit descending like a dove and lighting upon him.* But the third and most copious anointing of the Saviour was on the day of his ascension, when, as we are told by the apostle Peter, he received that promise of the Holy Spirit, which in the day of Pentecost, he shed forth so abundantly upon his disciples. By the two former anointings, Jesus was endowed with those gifts of the Spirit which were necessary for the work of his ministry; but by this last, of which David prophesied, " God, even thy God, hath anointed thee with the oil of gladness," he hath received the reward of his mediatorial

* In Godwin's Moses and Aaron.

labours, *and obtained gifts for men, even for the rebellious, that the Lord might dwell among them.* — Was Aaron thus consecrated to the duties of his high office by a copious effusion of the most precious of earthly ointments? Jesus too, as we have seen, was set apart and prepared for his infinitely more arduous and important work by the anointing of the Holy Ghost, poured out upon him without measure. Was a lesser portion of the Levitical anointing oil, when mingled with the blood of the sacrifices, sprinkled upon the inferior orders of the priesthood? Under the more diffusive influence of the gospel, all the faithful in Christ, both they who simply bring their gift unto the Lord, and they who serve him at the altar, are sprinkled with the sanctifying unction of his blood and of his Spirit.

We may farther observe, that in consecrating the high-priest under the law, certain offerings were presented at the altar, and the sacred rite was not completed until he had been sprinkled with the blood of the sacrifice. Some of it was put upon his right ear, as if it were to remind him and every minister of the Lord, that it is their duty to listen as well as to instruct, hearkening to the word of God, lest otherwise *they teach for doctrines the traditions of men.* In this the Saviour is a pattern to all the heralds of his gospel; for he could say, "as the Father hath given me commandment, even so I speak;" and concerning the

Holy Ghost he also declared, " that *he* should not speak of himself, but whatsoever he shall hear that shall he speak." Some of this blood was put upon the thumb of the right hand, as if to warn the priests of the Lord of their duty to do that diligently which their hand findeth to do in the discharge of their ministry, which, in the book of the law, is called " the work of their hands." And some of this blood was put also upon the great toe of the right foot, as if to remind them of their obligation to lead a holy life, the man who worketh righteousness being said in scripture language *to walk uprightly*, and to remind them not only *to keep their feet when they go into the house of God*, but also to be watchful of their conduct in the path of duty, that their behaviour may be such as becomes the messenger of the Lord. And may we not suppose that this sprinkling in all parts of the high-priest's body ere he could enter upon the services of the earthly sanctuary, was intended to teach us that, without the complete sprinkling of the blood of atonement, and without the effectual sanctification of the Spirit, we are not qualified to enter upon the enjoyment, or to partake in the services of the heavenly temple? This thorough preparedness for future glory every true believer has reason to expect. Upon the faithful, who have given their souls to be purified in the blood of Jesus, a ray of hope has arisen which shed not its bright beams over the worshipper in the an-

cient temple. We have an altar better than that at which Aaron served, and a sacrifice more valuable far than all that he ever presented. We have a High Priest also, who needed not, like the Levitical high-priest to be sprinkled with the blood of beasts; for he was sanctified through his own blood: nor was he partially touched therewith, but immersed, as it were, in the blood-like sweat of his bitter agony. *He was made perfect through sufferings, and hath become the author of eternal salvation to as many as believe.*

We observe, in the THIRD PLACE, that the sacerdotal garments of Aaron had a typical reference to the priesthood of Christ, which may afford us instruction concerning his character and his office. The robes of the Jewish high priest, with which he was invested in the day of consecration, were eight in number: of which four were peculiar to himself, and the others common to him with the inferior priests. The former, and to them we shall confine our attention, were the *robe*, the *ephod*, the *breastplate*, and the *holy crown*. The whole of this apparel was exceedingly splendid, being ornamented with fine embroidery, and enriched with gold and jewels. They were fashioned also in the most graceful shape, being made not merely after the taste of the times, but according to the pattern shown to Moses in the mount, and by the art of men endowed with wisdom to work skilfully. Thus formed by cunning workmanship from the

richest materials, they were called *the golden robes,* to distinguish them from the plain linen garments of the inferior priests.

Of the first of these vestments, namely, the *robe,* we know but little from the records of Scripture. It was made of fine linen died blue; and around the skirt, after the manner of a fringe, there were golden bells, which hung interchangeably with balls of blue, and purple, and scarlet, in the shape of pomegranates. Moses thus briefly describes this upper garment of the high priest: "There shall be a hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, that it be not rent." In addition to this, we learn from Josephus that it was without sleeves, having a hole on each side for the arms. The human form of our great High Priest was clothed in a garment, though of coarser materials, yet in shape somewhat similar; even that vesture on which the soldiers did cast lots, when they had parted among them his raiment, which was *of one piece, being without seam, and woven from the top throughout.* But the fairest and most splendid garment which Jesus wore, and which was far more precious than that of Aaron, was the pure robe of his unsullied righteousness. This our Redeemer *put on as a garment, and it clothed him.* And let us bless his name; yea, let us praise him with our whole hearts; because he does not exclusively appropri-

ate this precious robe to be the distinguishing badge of his own high priesthood, but gives it to every believing follower, to shelter him amidst the tempest, and to shield him from the storms of wrath; for *he is the Lord our righteousness.*

As the fringe of Aaron's garment was adorned with golden bells, which sounded softly at his solemn movements in the sanctuary: even so are the footsteps of the Saviour *beautiful on the mountains* of his spiritual Zion, and the strains of his gospel delightful to the ear of faith: for *blessed are the people who hear the joyful sound.* As those golden signs of joy upon the fringe of Aaron's garment were mingled with the pomegranate, to be a symbol of fertility: so is the cheering voice of the Redeemer accompanied with his blessings; and the glad sound of the gospel followed with the peaceable fruits of righteousness.

The second of the golden vestments of the high priest was the *ephod.* This appears to have been an upper garment, which was not altogether peculiar to Aaron and his successors: for the fourscore and five priests whom Saul slew of the house of Ahimelech wore each an ephod. Nor was it used by the consecrated priest only: for Samuel, when a child, was girded with an ephod. Neither was it entirely confined to the order of the priests; but worn, at least on occasions of great importance, by persons of elevated rank and character: for when David brought up the ark of

God from the house of Obed-edom, he was girded with an ephod. But as this was reckoned among the golden robes, we must suppose that there was something peculiar in that of the high priest; and the probability is, that it differed from the common ephod, not so much in form and purpose as in costliness and splendour. On each shoulder of this vestment was an onyx set in gold, and so large that on the two stones the names of the twelve tribes of Israel were engraven. To it also belonged what was called the curious girdle of the ephod, which was used for the purpose of fastening it, and was made of the same rich fabric with the ephod itself. Together with the ephod, we may mention the third golden vestment, which was attached to it, and was called the *breastplate*. This was likewise styled the *breastplate of judgment*, because it was worn by the high priest when he went into the holy place, to ask counsel of the Lord. It was made of the same costly materials with the ephod, and was, moreover, adorned with four rows of jewels, set in sockets of gold; and upon these jewels, which were twelve in number, were engraven the names of the twelve tribes of Israel.

Let us now inquire in how far Aaron, thus arrayed in these pontifical vestments, may be compared with Jesus, the High Priest of our profession. Aaron, consecrated to his high and holy office, was clothed with robes which were indeed

contrived with wisdom, and skilfully fashioned, and richly adorned. But although they might typify the unsearchable riches of Christ, yet they are far eclipsed by the splendid array of that mighty Conqueror, at the vision of whom the prophet exclaimed, "Who is this that cometh from Edom, with died garments from Bozrah, who is glorious in his apparel, travelling in the greatness of his strength?" And although the personal appearance of Aaron must have been exceedingly splendid and imposing, when he had bound on his ephod, and gathered up the loose folds of his flowing garment with the richly embroidered girdle: yet the apostle John beheld our great High Priest arrayed in glory far superior, when, in vision, he saw him "walking in the midst of the seven golden candlesticks, clothed in a long white garment down to his feet, and girt about the breasts with a golden girdle." The girdle of Aaron was assuredly of costly materials, and of exquisite workmanship: but far more precious was that of Jesus; for, according to the prophet, "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Were the names of the twelve tribes engraven on the precious stones which were on the ephod, and in the breastplate? Precious are his saints in the sight of our great High Priest; and upon them he writes that new name which no man can read, save he who receiveth it. Upon the vesture of the

Saviour, and upon his thigh, is his own title written, which is *King of Kings, and Lord of Lords.* But upon his shoulder, and upon his breast, like Aaron of old, are the names of his followers inscribed; for the church's earnest petition has been heard: "Set me as a seal upon thine heart, and as a seal upon thine arm." Was Moses commanded to put the Urim and Thummim in the breastplate of Aaron, wherewith he might minister before the Lord, when he sought knowledge and counsel concerning the future? This was lost to Aaron's priesthood after the Babylonish captivity: but of Jesus it was foretold, "that the Urim and the Thummim of Levi should be found with God's Holy One." And in Christ there have, accordingly, been found *all the treasures of wisdom and of knowledge.* Were the Israelites forbidden to enter personally into the most holy place; but permitted to have their names borne thither once a-year on the breastplate of the high priest? So hath Jesus, our great High Priest, entered, once for all, on our behalf, within the veil of the heavenly sanctuary, where he presents unto his Father the names of his people; but doing more than the Levitical priesthood could accomplish, he provides for their reception a dwelling-place in the heavenly temple.

The fourth and last peculiar vestment of Aaron was the *mitre*, with its golden plate or crown. This golden plate was fixed upon the front of the

mitre, and was called the holy crown, or the plate of the holy crown. Its exact form is no longer known; but the object of chief importance regarding it is still recorded, namely, that it bore this sacred and awfully significant motto, HOLINESS UNTO THE LORD. And on whose forehead may this venerable inscription be with so much propriety written, as on that of Jesus, who was, in his nature and in his life, so holy and undefiled; who was altogether pure from every stain of corruption; and who is not only holy in himself, but the source also of holiness to all his faithful and repentant people?

We observe, in the LAST PLACE, that the duties of Aaron's office were typical of those which the Saviour came to accomplish. In the words of the text, "Every high priest, taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sin." This was the principal service of the Levitical priesthood; but there were other duties beside, which it was their part to perform. They were appointed to instruct the people: but what priest ever performed this important office as Jesus doth? He alone can teach savingly and to profit; for while he sends forth his word, and great is the company of them who publish it, he commands at the same time the blessing with the means, and his lessons come home to the heart, accompanied with the power of his Spirit. It was the duty of the Jewish high priest to pray for the people and

to bless them: but who ever fulfilled these duties as He did, who, in the days of his flesh, wept over his people and over his enemies, and prayed for both with strong crying and tears; who is now exalted to the right hand of God, where he makes continual intercession for his saints; and who is able, not only to pronounce, but also to give efficacy to the Levitical blessing, saying, *The Lord bless thee and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.* It was the duty of Israel's high priest to blow the trumpet of peace, and to sound the alarm of war: but our High Priest is able, not only to proclaim the approach, but to hasten also the arrival of both. He provides peace for his people, and he meteth out the punishment of his enemies. The signal of his coming was an anthem of peace, sung by angels; the language of his farewell was a promise of peace to his earthly followers, and which will be finally fulfilled in that day when *he shall come in the clouds of heaven, with power and great glory, to be avenged on his enemies, and to be admired by all them who believe.* It was the duty of Aaron and his successors to watch over the service of the temple, to see that Jehovah's Sabbaths were kept, and his sanctuary reverenced. But who ever performed this duty as Jesus did, of whom it was truly predicted, "the zeal of thine house hath eaten me up;" who in-

dignantly drove the buyers and sellers out of the temple, pronouncing against them this reproach, "It is said, My house shall be called a house of prayer for all people; but ye have made it a den of thieves." It was the duty also of the ancient high priest to separate between the clean and the unclean, and to enjoin the rites of purification. But Jesus can accomplish that, in spirit and in truth, which Aaron and his successors were appointed to do in the body of the flesh: for he reads the secrets of the heart, and unmasks the vain dissembler. He brings down the pride of the hypocrite, and raises the humble penitent from the dust. He purifies the believer with the blood of sprinkling, and clothes the saint with the robes of righteousness.

This leads us again to observe, that it was the office of Aaron and of his sons to present burnt-offerings on the altar of God. But how different their sacrifice was from the sacrifice which our High Priest presented, the words of an apostle will inform us. Their's was the blood of bulls and of goats, and the ashes of a heifer, sprinkling the unclean, and sanctifying only to the purifying of the flesh. Christ's offering was that of his own blood, which, being presented through the eternal Spirit, purifies the conscience from dead works, and enables the believer to serve the living God. It was impossible that the blood of beasts could take away sin: but the blood of Jesus cleanseth from all sin. The priest under the Law stood

daily ministering and offering the same unavailing sacrifices: but Jesus, after he had offered one sacrifice for sin, for ever sat down on the right hand of God.

How much cause, then, have all they who know the truth as it is in Jesus, to rejoice in the success of their Redeemer. What the Levitical high priest could not do, Jesus our high priest hath accomplished. The vail is now rent, and the Temple is destroyed. The shadow hath passed away, and the substance is revealed. Aaron has resigned his offices, and Jesus remains a priest for ever. As the Anointed of the Lord, he now blows the trumpet of the gospel; but the time will come when, as King in Zion, he shall cause the last trumpet to sound. And seeing we know not what, to us, even a day may bring forth, let us hasten *to enter into the holiest by the blood of Jesus, by the new and the living way which he hath consecrated for us, through the vail, that is to say, his flesh; and having an High Priest over the house of God, let us draw near with true hearts, in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful who hath promised. And let us consider one another, to provoke unto love and to good works.*

DISCOURSE XI.

JOSHUA AND CHRIST.

NUMBERS, xiii. 16.

And Moses called Oshea the son of Nun Jehoshua.

MOSES, the man of God, who had been commissioned to lead the Israelites out of Egypt, was refused the more gratifying and distinguished honour of conducting them into the land of Canaan. Joshua his minister was appointed to this important office. Not that Moses was inferior, either in piety of character, or in zeal for the Lord's service, to his illustrious successor; for, if we may judge from what is written concerning them, he was superior to Joshua in both. Such was the meekness of his temper that it became proverbial among the Jews, and rendered him a fit type of that Saviour, who was *meek and lowly in heart.* As a prophet, he was no less highly distinguished from other men, nor less strictly typical of HIM, concerning whom all the prophets did prophesy: For it is written, "that there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the

land of Egypt to Pharaoh, and to all his servants, and to all his land; and in all that mighty hand, and in all that great terror which Moses showed in the sight of all Israel." Nay, further, a decided superiority in Moses is clearly intimated, in the recital of several important circumstances. Ere Joshua became the successor, he had been previously the minister, or servant, of Moses. This great Prophet of Israel had received his commission from the Lord himself, who appeared unto him in Horeb, and speaking to him from amidst the burning bush, said, "Come and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt:" whereas, Joshua received his commission at the hand of Moses, who called unto him in the sight of all Israel, and said, "Be strong and of good courage; for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it." Moses held direct communication with heaven, and received his instructions from the mouth of the Lord, who spoke with him *face to face, as a man speaketh with his friend:* but Joshua was permitted to maintain *his* heavenly correspondence only through the medium of Jehovah's priesthood; for it was commanded, that when he sought the divine counsel, he should stand before Eleazer the priest, *who should ask counsel for him after the judgment of Urim before the*

Lord. Although Joshua was much respected, and greatly honoured in the sight of all Israel; yet it was only with a *portion* of that deep and hallowed reverence wherewith Moses had long been regarded: for unto him the Lord said, "Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him,—and thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient."

But Moses, though thus greatly respected in the sight of God and man, was yet, as the representative, or (if we may use the expression) as the personification of the law, disqualified, even by the sentence of that law itself, for conducting the people of God into the land, the promise of which was a gift of the divine grace. Moses had been, in all his ministration under the commission of heaven, faithful as a servant: but still, his obedience was imperfect. Had it been otherwise, we have reason to believe that Moses would have been permitted to accomplish the work which he was honoured to begin; but, having sinned, he was compelled to resign his commission into the hands of his successor: and hence a striking representation is set before us of the insufficiency of the works of the law to secure those heavenly blessings, *which the bringing in of a better hope doth.* It is true that he who keepeth the whole law shall live thereby; but it is equally true, that he who

falleth short of perfect obedience, by any transgression, or by any omission, however minute, shall be thereby condemned. Thus was it with Moses. Although he kept, with singular fidelity, that law which he had been honoured to promulgate, and had fulfilled with much precision the ministry given him to execute, yet he erred in one particular, and that, according to the rules of human calculation, of very inferior importance. He exceeded the terms of his commission; he struck the rock from whence he had been commanded, in the name of the Lord, to bid the waters spring forth. Therefore it was, that although permitted to lead the Israelites to the very borders of Canaan, yet he was not allowed to advance one step within the confines of the promised land. Moses leads the people of God through the barren wilderness: but it is Joshua that must conduct them into *the land flowing with milk and honey*. In like manner, the law given by Moses cannot make the man who would live by it perfect. Even if it could bring him to the very gates of paradise; and if it should there be said unto him, as Jesus said to the young Pharisee, "thou art not far from the kingdom of heaven," still, his imperfect obedience would fail to open the everlasting doors; for it is the Joshua of the New Testament, Jesus the Son of God, who alone can conduct his people through the river, into the land of their eternal rest. Hence, the propriety in the one case, and

the necessity in the other, of providing a successor to Moses, and a superior to the law. If Moses might have led Israel into Canaan, Joshua had not been appointed the captain of the Lord's host: and, if perfection could have been obtained by the law, the gospel had not been given.

Having thus seen the remarkable similarity of circumstances which led to the appointment of Joshua and of Jesus to their respective offices, we now proceed to inquire, in what respects this SERVANT may be considered typical of the SON of God. As Moses represented the law; so Joshua his successor was an eminent representative and type of Christ.

FIRST, In the significancy of his name.—Originally, he was called Oshea, that is, a Saviour, and was probably so called on account of some providential circumstance which occurred at the time of his birth, or in the first days of his infancy. But the change, which was afterwards made upon this name was no doubt made by divine authority; and amounted to a prediction of the future greatness to which he, who received it, was ultimately advanced.

When, as the representative of the tribe of Ephraim, Joshua was sent forth, together with the men chosen from the other tribes, to espy the land of Canaan, and returning, concurred with Caleb in giving a faithful account of the country and its resources, Moses prefixed a word of great signifi-

cancy to his former name, calling him *Jehoshua*, that is, JAH-OSHEA, *a Lord, a Saviour*. The former of these terms was significant of his future rank, and the latter of his future office—as the leader and as the deliverer of the Lord's people. Moses could not of himself, by any human forethought, have bestowed upon this Ephraimite a name so well adapted to a change of condition, distant at the period of full thirty years; but, directed by the spirit of prophecy, he gave this appropriate title to the man, who was so eminently to typify Him, who is in very deed our LORD and our SAVIOUR. In the most strict and ample sense, this name could not belong to the successor of Moses; but, as the distinguished representative of Christ, it was most properly bestowed. The name Jesus, somewhat similar in sound to the word Joshua, resembles it still more closely in signification. Before the birth of the Saviour, it was said to his mother, "thou shalt call his name Jesus," and the meaning of the name was assigned as a reason for its being given—*because he shall save his people from their sins*. But if this name was applicable to the servant of God, who was a Lord, a Saviour—how much more is it applicable to the son of God, who may be more emphatically called, *the* Lord, *the* Saviour; for he is the Lord our righteousness, and the God of our salvation. He is the author, not merely of a typical and a temporary deliverance; but of a real, a spiritual, and an eternal redemption.

Having remarked this striking coincidence in their names, we observe, in the SECOND place, That there is also a strong resemblance in their offices—that Joshua, as the captain of the Lord's host, was typical of Him who is the Captain of our salvation. Moses is evidently set forth in scripture as the representative of the law, which is admirably calculated, by its wholesome precepts and its sound morality, to conduct men through the wilderness of this world; even as its meek and patient Author was well adapted to lead the murmuring and rebellious Israelites through the desert of Horeb: but here this influence of the one ends, and there the commission of the other is cut off. The law may lead the traveller into the path of duty; and even prove a schoolmaster to conduct the sinner to the cross. Moses may guide the army of Israel through the wilderness, and even march them to the banks of Jordan: but another leader than he who delivered them from Egypt, must conduct the armies of the Lord unto the mountains of Canaan; and by another law than that of Sinai, and by another covenant than that of works, must the ransomed of the Lord be led into the mountain of the new Jerusalem. By one offence against the law, every hope of salvation is lost; for its simple condition is, *do this and live:* but it makes no provision for mercy; and the man by whom it was given was himself an example of its inexorable rigour. Therefore was Jesus appointed the Saviour of the men whom the

law could not deliver from the terrors of the judgment; and therefore was Joshua commissioned to be the leader of the host which Moses might not conduct beyond the perils of the desert.

This eminent type of the Saviour, and his far more eminent and illustrious Antitype, were both thoroughly qualified for the faithful discharge of their respective duties. Moses was commanded to select Joshua for his successor, laying his hands upon him, *because the spirit of God was in him;* and again, it is said, *Joshua the son of Nun is a man who is full of the spirit of wisdom.* Jesus, in like manner, whose wisdom is infinite, was consecrated to his sacred office, not indeed by the hand of man, but by the immeasured outpouring of the holy spirit. Accordingly, what Moses might not attempt, Joshua accomplished; and what the law could not do, in that it was weak through the flesh, Jesus hath effected by the power of the divine spirit. As Joshua was the minister or servant of Moses, ere he rose to the rank of his successor and became the leader of the tribes of Israel: so, Jesus, that he might fulfil all righteousness, yielded obedience to the ceremonial law, which he came to abrogate, and to the moral law which he came to confirm; thus becoming by his obedience entitled to the authority of *Captain of our salvation.*

Joshua and Christ were both set apart, by the express institution of heaven, to the ministry of their respective offices: only Joshua was in-

trusted with the commission of a servant; but Jesus with the authority of a son. When Moses was informed that he must die on the banks of Jordan, eastward, he spake unto the Lord, saying, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation, that they be not as sheep without a shepherd. And the Lord said, Take thee Joshua the son of Nun, and set him before Eleazer the priest, and before all the congregation, and give him a charge in their sight." Moses did as the Lord commanded him; and the solemn appointment was repeated on various occasions. It was even proclaimed by the Almighty himself, from amidst the pillar of the cloud, when Moses and Joshua presented themselves at the door of the tabernacle of the congregation; and this sacred token of the divine approbation induced all Israel to recognise him as the appointed successor of their wonted leader. Christ, too, was appointed the shepherd of his people, to gather his scattered flock from the barren wilds of the desert, and to conduct them into the green pastures of the heavenly Canaan. The voice of prophecy, from Moses downward, described this great leader of his people, until it terminated in John, who directed the attention of men to the Lamb of God *who taketh away the sins of the world;* and his testimony was confirmed by a voice from the most excellent majesty, saying, *This is my beloved son in whom I am well pleased.*

The offices with which the servant and the son of God were severally intrusted, were by both discharged with fidelity and diligence. Joshua, fighting under the commission of heaven, and going forth to battle under the banner of the Lord of hosts, proved a valiant and successful leader of the armies of Israel, before whom their enemies were discomfited, and the land promised to their fathers subdued. Jesus, the leader of his people, was no less valiant and successful in the field of spiritual conflict; when, on our behalf, he fought against the principalities of the world, and the powers of hell, and obtaining the victory over death and the grave, opened an ingress to the heavenly Canaan for the hosts of the faithful.

This leads us, in the THIRD place, to consider the successful exploits of Joshua, as being typical of certain passages in the history of the Saviour's life.—Following the train of the sacred history, the *first* remarkable event which presents itself to our view is, the miraculous passage of Joshua with the armies of Israel, through the swollen waters of Jordan. It was in the time of harvest, when this river overflows all its banks, that the people of God coming thither, saw themselves excluded by its flood, from the land which the Lord had promised them for a possession. But He, whose power had saved them at the waters of the Red Sea, and who had miraculously sustained them amidst the sterility of the desert, provides also for

their safety, and shows them his glory, amidst the swellings of Jordan. What availed it that the river, having overflowed the neighbouring plains, presented a formidable obstruction to the hosts of Israel? when the captain of that host was under the guidance and the power of the CAPTAIN OF OUR SALVATION, *who, on high, is mightier than the noise of many waters, yea, than the mighty waves of the sea!* The people are commanded to sanctify themselves, and to prepare themselves to behold the wonders of the Lord. The priests are summoned to take up the ark, and to enter fearlessly into the channel of the river. The tents of Israel are now struck; the ark of the Lord moves onward, and the feet of them that bear it meet the waters of the flood: *But it came to pass, that as soon as the feet of the priests that bare the ark were dipped in the brim of the water, that the waters which came down from above stood and rose up upon an heap; and those that went down towards the sea of the plain, even the salt sea, failed and were cut off: and the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan; and the whole host of Israel passed over on dry ground.* Thus the Lord showed Joshua favour, and did him honour, in the sight of all the people, according to his promise, "This day will I begin to magnify thee in the sight of all Israel, that they may know, that as I was with Moses, so will I be with thee." In this same river Jordan,

where the Lord first honoured Joshua in the sight of Israel, did the eternal Father, in the presence of that same nation, first give public testimony to the divine commission of Him, whom this captain of the Lord's host typified. On the banks of this same river—nor could it be far from the scene of this memorable passage, where the tribes of Israel were baptized, as it were, in the flood; and where the commission of Joshua was attested by a miracle of divine power—even there was John ministering, when Jesus came to him to be baptized in the river; after which, as He came up from the water, this herald of the gospel heard the approving voice of the Eternal; and *saw the heavens opened, and the spirit of God descending like a dove, and lighting upon* the Saviour of men. It was afterwards given to Christ to work miracles in proof of his mission, and on the mount of transfiguration, the testimony of Jehovah to his Son's authority was renewed: but it was at his baptism in the waters of Jordan that the voice of the Almighty Father was first heard proclaiming, "This is my beloved Son, in whom I am well pleased."

But how exactly does Joshua, conducting the tribes of Israel through the waters of Jordan, from the wilderness of Sinai into the cultivated fields of Canaan, typify the Saviour, who leads the hosts of the redeemed through the floods of death, from this desert land into their promised Canaan of eternal rest? Long had the Israelites been inured

to toil, deprivation, and danger, while they travelled through that great and terrible wilderness, *wherein were fiery serpents, and scorpions, and drought;* where there was no bread until the Lord sent it from heaven; and where there was no water, until He brought it from the flinty rock. Long had they been detained in the desert; and often had they been prevented entering upon their promised rich and fertile inheritance—even when, to the view of man, no seeming obstacle presented itself: for it was the will of God that they should be, by the trials of the wilderness, purged from the idolatry of Egypt, as well as punished for their rebellion in the desert, ere they entered upon the possession of their expected rest. But now that the Lord's time to favour them was come, the greatest obstacle proves no hindrance to their progress. Their march is not impeded, even by the swellings of Jordan. The presence of the Lord of the whole earth was with them in their journeys; and *the sea saw it, and fled, and Jordan was driven back.* They pass through its disclosed channel; they gain its western shore, and stand upon the borders of the promised land. And now the sorrows of the desert end, and the enjoyments of Canaan are begun. Now the pillar of fire is withdrawn, which was wont to guide their marches; and the shadow of the cloud is withheld, which had formerly protected their camp. Jehovah himself now goes before them, and the

glory of the God of Israel is their rearward. They eat no longer of the manna from heaven; and they drink no more of the brook which followed them in the way. Their food is now brought from the fields which the Amorite had planted; and their drink from the wells which the Canaanite had dug. The sterility of the desert is now left behind them; and the fertility of a land flowing with milk and honey lies before them.

To this fertile and pleasant country did Joshua conduct the hosts of Israel; and to the heavenly Canaan does Jesus, in like manner, lead the armies of the redeemed. He gathers them from the wilderness, and guides them through the desert. They wander ofttimes into a way that is not good; but, going after them, he conducts them back again to the way that leadeth unto Zion. Their path is sometimes through the camp, and often by the borders of their enemies, who are ever watchful of an opportunity to harass their march, and to impede their journey. But the Lord their redeemer shelters them *under the shadow of his wings*, from the fiery darts of temptation; and, by the light of his spirit, guides them in the dark seasons of adversity. He feeds them with the bread of life, and he gives them drink from the wells of salvation, causing them to eat and to drink at the ordinances of his grace, until he leads them through the *river* to the land of everlasting felicity, *where they shall not hunger*

any more, neither thirst more. It is by the flood of death that every believer passes to the heavenly Canaan, since the day on which Elijah was conveyed thither in a chariot of fire. But even in that awful crisis, the faithful christian has no cause to fear; for he is secure even amidst the swellings of Jordan. As the Israelites passed in safety, while the feet of the Levites, with the ark of the Lord, stood in the channel of that river which separated the wilderness from the promised land: so may the believer enter, without dismay, into the dark recesses of the grave, since the footsteps of the Saviour are already there; and the ark of Jehovah's New-Testament-covenant is with them that fear Him, through the desert of life, through the floods of death—and even to everlasting salvation. As the swellings of this mighty torrent accumulate on the one hand, and the flood of life fast ebbs upon the other, the heart is sometimes overwhelmed with sad dismay, and the soul harassed with dismal forebodings. Nor is it without cause that *they* tremble in the hour of death, who have no faith in the ark of the Lord's covenant, and who have not the Captain of the Lord's host to guide them amidst the swellings of Jordan. But to those who have joined his standard, having taken up their banners in the name of the Lord, he saith, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." With some,

it is true, *weeping may endure for a night*, while they travel through the terrors of the flood and struggle with the billows of death; *yet joy ariseth in the morning*—when, ascending from the river, they behold *the glory of the Lamb in the midst of the throne*, and their feet stand on the mountains of the new Jerusalem. Then the pillar of fire shall cease, and the cloud of protection be withdrawn; for *there is nothing to hurt or to offend in all God's holy mountain.* Then the bible shall be no longer needed, as a rule of faith; nor the ordinances of grace, as the means of sanctification: for there, the law shall again be written upon the living tablets of the heart, and every soul of man shall be *holiness unto the Lord.*

As it was not Moses, but Joshua, that conducted the Israelites from the wilderness, through the river, to their temporal and typical Canaan: so it is not the *law*, but the *gospel*, that secures to the believer his heavenly and eternal rest. The law may bring us unto Christ; but it is Christ alone who can reconcile us unto God. He conducts his people through the intricacies of the wilderness; protects them amidst the dangers of the desert; smooths to them the billows of death; opens for their egress the gates of the grave; and guides them, through death, to the mansions of immortal bliss.

Following still the train of the sacred history, the next thing which presents itself to our view

is the simple investment, and the miraculous overthrow of the walls of Jericho. It was the dread of Israel's power, that led to their oppression in the land of Egypt; and, under the influence of that fear, it would no doubt be the policy of Pharaoh's government to keep them ignorant of the art of war, and destitute of the means of defence. We may, therefore, reasonably suppose, that the Israelites entered the wilderness of Horeb in a very defenceless state, and continued in a condition little calculated for offensive warfare; until their victory over Amalek, gained by the intercession of Moses, supplied them with the weapons of war; and until their successive triumphs over the king of Bashan and of Heshbon, endowed them with experience in battle. Accordingly, when they were commanded to go in and possess the land promised to their fathers, they refused, being alarmed at the report of the spies, "That the inhabitants were Anakims"—men of gigantic stature, dwelling in the fastnesses of the mountains, and in the strong walled cities of the plains. The weak faith of the people was unable to emulate the holy confidence of Caleb and of Joshua, who said, in the hearing of all Israel, "If the Lord delight in us, he will bring us into this land, and give it us; only rebel not against the Lord, neither fear ye the people of the land; for their defence is departed from them, and the Lord is with us. But now, that they are about to enter

upon the possession of their long expected inheritance, the Lord resolves to show them, that it is He who fighteth for them; that it is not by their sword, or their bow, nor in any way by the might of their own hands, but only in the name of the Lord of Hosts, that they are able to obtain the victory. He leads them against one of the most powerful tribes, and against one of the strongest cities of Canaan, having given directions for conducting the siege. And assuredly, no city hath ever been besieged after the like fashion. There is no line of circumvallation made, nor any towers erected. The walls are neither attacked by open assault, nor sapped by any secret device. No guards are stationed, nor is any of the usual apparatus of war provided. The men of Israel march around the city, having no banner unfurled; but bearing the ark of the testimony of the Lord; headed, not by the captains skilful in war; but by the peaceful priests of Jehovah's tabernacle; and moving onward, not to the loud sound of martial music, nor to the sweet sound of the silver trumpets of the sanctuary; but to the rude and discordant noise of their rustic horns; the whole preparation seeming, as if it were intended in mockery of the usual apparatus of war; and to excite the derision, rather than to alarm the fears, of the inhabitants of Jericho. During six days, the city is thus encompassed, and no change in the relative condition of the opposing parties is

produced. But on the seventh day, if the gates of Jericho were of brass, and their bars of iron; if their walls were of adamant, and their height reached unto heaven, they must be levelled with the ground, and that with no other engine in the hand of the Lord of Hosts than the long blast of the horns and the loud shout of the tribes of Israel. All the weapons of human warfare, and all the skill of mortal warriors, could not have accomplished this sudden and perfect overthrow. It was the doing of Him who worketh often by instruments which the world despises; showing them, that what they account *the foolishness of God is wiser than men*, and what they consider *the weakness of God is stronger than men.*

So, in like manner, hath it pleased Jehovah to make the *captain of our salvation perfect through sufferings*, and to save the world by that despised doctrine which hath been, to the prejudice of the Jew, *a stumbling-block*, and to the wisdom of the Greek, *foolishness*. The men of Jericho could not have more heartily despised the seemingly vain parade of Israel's daily procession than do worldly men the doctrine of the cross: yet, *when the world with all its wisdom knew not God, it hath pleased Him, by the foolishness of preaching, to save them who believe.* As, at the shout of the Israelites, the walls of Jericho fell, and an entrance-gate to their promised land was thus thrown open for the people of God: so, when, by the cla-

mour of the Jews, the Saviour was given up to the power of his enemies, the door of faith was opened, whereby the multitudes of the Redeemed might enter to the inheritance of the just made perfect. As the strong walls of Jericho were overthrown, not by the warlike engines of Israel, but by the faith of Joshua in the promise and the power of Him who is mighty in war: so are the strong holds of sin and Satan also overthrown; not by the skill, or the might of man, but by the power of faith, and by the weapons of our christian warfare, *which are not carnal.* As it was not by harmonious sounds, nor yet by the loud noise around the walls of Jericho that they fell; but only by the will of God: so, neither is it by the very pleasant voice, nor by the skilful argument, nor yet by the persuasive earnestness, nor even by the overwhelming force of human eloquence alone, that the citadel of Satan can be destroyed in the human soul; but by the still small voice of the gospel, which, though it be not with melodious sound, nor with excellency of speech, is yet able, through the power of faith, to triumph over all opposition, and to obtain the victory over every enemy. Such is the mighty energy of this christian grace. It was the faith of Joshua which rendered the Israelites victorious over the men of Jericho; and it is the christian's faith in Jesus, that gives him the victory over all his spiritual enemies.

In looking onward amongst the acts of Joshua, we next find him sparing *Rahab the harlot* from the massacre of her fellow-citizens; and giving to her and to her father's house a habitation among the Lord's people; although they were *aliens to the commonwealth of Israel, and strangers to the covenant of promise.* It is impossible to justify the infamy of her former life, although it was sanctioned by the degraded religion of her country; and it would be criminal to apologize for the falsehood, by which she saved the messengers of Joshua, even the enemies of her people. But Rahab turned unto the Lord, by faith and by repentance; and let not us, who ourselves are fellow-sinners, condemn, where the Judge of all the earth hath passed the sentence of acquittal. Her faith saved her, and by her works she was justified: by the faith, and by the works of a converted soul, and of a renewed life. Whilst her countrymen were either deriding the promises of Jehovah to his people, or trembling at the thought of their fulfilment, she trusted in the faithfulness of God, and sought an interest in his favour. Rahab was even received among the people of the Lord; and being afterwards espoused to Naason, a prince of the tribe of Judah, she became one of that illustrious line, from whom, according to the flesh, the Messiah was born. As Joshua saved this Canaanite from the destruction which befel her nation, and assigned her a portion within the

inheritance of his fellow-citizens: so did Jesus, though he came to be the glory of his people Israel, give himself also to be a light unto the Gentiles; choosing from among them a church, *which might be to the praise of his glory.* The sovereignty of his grace was manifested, even in the days of his flesh, by the salvation of some, who, like Rahab, had been notorious offenders: and the purposes of his love towards the heathen nations were displayed, in his act of mercy to the woman of Canaan, and in his declared approbation of the Roman centurion; when, in answer to the prayer of the one, He restored her daughter; and testified concerning the other, *I have not found so great faith, no, not in Israel!*

The remainder of the public life of Joshua was one continued scene of warfare and of victory, until he had accomplished the judgments of the Lord upon the heathen, and the purposes of his grace to the seed of Abraham. It was in vain that the people fled at his approach, or that the kings combined to check his progress. The multitudes fell before the edge of his sword; and on the necks of their princes were the feet of his captains. The elements of Nature fought with Joshua, for with hail-stones of the sky were his enemies discomfited. The hosts of heaven waited for him in their courses: *the sun stood still upon Gibeon, and the moon in the valley of Ajalon,* while the Lord fought for his servant, and gave into his

hands the kings of the Amorites. Thus was the favoured nation of the Hebrews led to victory and possession by the heavenly assisted skill and valour of their appointed leader. In his more advanced years, he brought them into the land, which, in his younger days, he had espied for them. But when he was old, and enfeebled with age, and the time was drawing near that he should die, he called for the elders, and the heads, and the judges, and the officers of Israel; and reminding them of the Lord's former benefits, of his promised blessings, and of his threatened judgments, he thus counselled them to keep Jehovah's covenant: "for ye know, in your hearts, and in your souls, that not one thing hath failed of all the good things, which the Lord your God spake concerning you." And the people said unto Joshua, "The Lord our God will we serve, and his voice will we obey. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem; and he let the people depart every man to his inheritance. And it came to pass, after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old."

Great as were the conquests, and glorious the triumphs of this renowned Israelite, they are far surpassed by the nature and the consequences of that complete victory which Jesus hath, for himself and for his followers, obtained over all his and

their enemies. He hath already conquered, and now he reigns. The kings of the earth have often set themselves, and princes thereof have frequently combined; yea the principalities of the earth, and the powers of hell, have sometimes associated, but in vain, *to plot against the Lord, and his Anointed.* Jesus shall reign until he hath put all his enemies under his feet. Even now he is going forth, conquering and to conquer. He is followed by armies of faithful and devoted warriors, who fight under his banner the fight of faith. He gives them to trample upon the necks of his enemies; and they tread under foot the devil, the world, and the flesh. Now, He makes them strong for the battle; and in the end he will bestow on them, as conquerors, the palm of victory and the crown of glory, and the sceptre of the just. Himself victorious over death, he lives for ever, to bestow the fruits and the rewards of victory upon his faithful followers. For though like Joshua, a frail mortal, the Saviour died, yet he died only to conquer; and he arose to reign over his people, and over his enemies — over the tribes of earth and the powers of heaven. Ere he departed from this earth, like Joshua, he blessed his people, and gave to them a sign of their covenant with God. Joshua's blessing was forfeited, and his covenant was broken; but that of Jesus abideth still, and will abide, with his Church and with his people always, even unto the end of the world.

From the subject now considered, let all who have not already enlisted under the banner of the cross, see the necessity of hastening to the camp of the Redeemer. He alone is the Captain of salvation, and under the conduct of no other leader can you pass in safety through the floods of death unto the land of everlasting rest. And think, fellow mortal, if thou art not, even now, standing on the borders of that dark and troubled stream. Tremble lest the time of harvest arrive, and its waters overflow ere thou hast reached the tents of Israel, and sworn allegiance to the Leader of the faithful. Now his standard is erected, and invites thee and all men to rally around it. Be not ashamed of its legend, which is, *Jesus of Nazareth the king of the Jews:* and be not deterred by its declaration, *If any man will be my disciple, let him deny himself, and take up his cross and follow me.* Hear the heralds of his gospel summon thee to his camp, and be persuaded to follow them without the gate, nor dread the dangers to which his followers are exposed, for the ark of the covenant is with them, and the shout of a king is in the midst of them. Think not, by following some other guide, to escape the perils of the way, or to gain the kingdom of the just, without contending with thine enemies, or striving for the victory. Though Canaan was the promised gift of God to his people, they had still to go armed over Jordan, and to take possession of it, with their sword and with

their bow; and though heaven is provided for the faithful, they must still expect to contend with their spiritual enemies, and to fight their way to its very gates. Fly then, O sinner, ready to perish, fly without delay to the Leader of the Lord's host, put thyself under his command; pray him to give thee the whole armour of God, *and to teach thine hands to war, and thy fingers to fight.* Seek the victory, but seek it through Him who is mighty: for the very first step in thy Christian journey must be taken under the direction of divine wisdom, and the very least triumph of Christian faith must be obtained by the power of divine grace: even as by a miracle of Providence, Jordan disclosed its channel, and Jericho its streets to the march and to the victory of the hosts of Israel. Hasten, then, to join the standard of the Lord, and be not contented with thine own declaration of allegiance: be concerned to know that thy name is in very deed enrolled in his books, and that his law of obedience is written on thine own heart. Be strong then in the Lord, neither distrusting his might, nor dreading the effects of thine own weakness; for though thou mayest stumble in the way, he will raise thee up again; thou mayest be faint, but he will renew thy strength; and even if thou art wounded, he will heal thee, and keep thee *by his power through faith unto salvation.*

Therefore let not even the weakest believer, who follows without the gate his spiritual Leader,

tremble at the aspect of his foes, or be afraid to enter the field of contest, or the floods of death: for He who is mightier than all hath already fought his battles, and prepared the way before him. When, with feelings of mingled confidence and dread, the Israelites approached the banks of the swollen river, to pass through the channel of its waters, which were fast retreating on the one hand, and accumulating in awful volumes on the other, it is probable that their courage was increased by the recollection that their fathers had thus passed in safety through the depths of the Red Sea. And, in like manner, let those followers of Jesus who dread to enter into the valley and the shadow of death, take courage from the remembrance that their Redeemer hath already passed through its darkest caverns, and opened a way to the light of immortality; and let them sing triumphantly with an inspired Apostle, O DEATH! WHERE IS THY STING? O GRAVE! WHERE IS THY VICTORY?

DISCOURSE XII.

SAMSON AND CHRIST.

JUDGES, xiii. 24, 25.

And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him: and the Spirit of the Lord began to move him at times in the camp of Dan, between Zorah and Eshtaol.

To many it may appear improper, and by some it may even be deemed sacrilegious to consider a man, whose character was so very exceptionable as that of Samson, a type of Him who was undefiled, and separate from sinners. But be it remembered that the pure character of Jesus can no more be tarnished by such comparison, than the rays of the solar light can be sullied by the putrid mass or the stagnant pool on which they may fall.

The patriarchs and prophets with whom we have already compared and contrasted the Saviour have been, even the best of them, but characters of imperfect goodness; and if it is permitted us to compare with one so holy any being whatever of our sinful race, how then shall we prescribe rules for excluding the less godly; and where shall we draw that line of separation which is to divide those who are worthy from those who are unworthy

of this distinguished honour. Of this matter short-sighted and erring mortals cannot be the competent judges, and ought not therefore by their own authority to reject on this account those characters as typical, which in other respects bear any strong resemblance to the life, or to the sufferings, or to the death of our Redeemer. This remark we deem applicable to the character of Samson. And although it is impossible to justify, and it were criminal to attempt even an excuse for many transactions of his life, yet in others we perceive a remarkable similarity to the history of Him *who did no sin, neither was there guile found in his mouth.* Samson was notoriously sinful, insomuch that at the commencement of his history we are led to doubt whether one spark of divine grace were kindled in his bosom; but in the end we find him led to repentance, and faith, and prayer. We behold him from the beginning invested with a divine commission; we see him throughout endowed with a spirit of might from on high; and we find an inspired apostle enrolling him in the list of the faithful, with the names of men who were justly honoured in their generation, and the savour of whose excellence is still fresh and fragrant: "The time," saith St. Paul, "would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and of Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained pro-

mises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

To this voice of revelation concerning Samson we may add, that though the will of God be the only sure foundation of human duty, and the law of God the true criterion of human conduct, yet as men we judge unfairly of any individual character, when we try it by the manners or the morals of any other age or nation than of that in which it was formed, and by which it was unavoidably influenced. We live in an age of refinement, and of knowledge, and of Christian light: Samson lived in the most rude and the most ignorant, yea even the very darkest era of the Old Testament dispensation. To enable you, therefore, to form a right conception of the official and personal character of Samson, and thereby facilitate the main object of this discourse, we shall lay before you a brief account of the political and moral condition of the Israelites in those ancient times.

The information needful for this purpose is derived from the Book of Judges, which is undoubtedly an authentic document, and a faithful record of what befel the house of Israel from the days of Joshua to the reign of Saul. The Jews have a tradition that it was compiled by Samuel, the last of the antiregal judges of the Hebrew nation; and the accuracy of this tradition is corroborated by

the internal evidence which it affords of its having been written during the reign of Saul. That it was not composed previous to his ascending the throne is evident from a declaration which occurs more than once, that "in those days there was no king in Israel." By this the author seems to compare the national condition of ancient times with the political estate of his own; the former without and the latter with the authority of regal government. That it was written before the commencement of David's reign over the whole house of Israel, is no less evident from these words, "the Jebusites dwell with the children of Benjamin in Jerusalem unto this day;" for it was one of the first acts of the reign of David to expel this native tribe from the possession of their ancient dwelling-place. These circumstances, if they do not prove that this book was written by Samuel himself, show at least that it was written in his time, and most probably under his inspection, if not with his own hand, compiled from the records of preceding judges. This book does not contain a complete and unbroken narrative, but it exhibits a striking and impressive view of the dealings of the divine Providence with the house of Israel, from the days of Joshua to the ministry of Samuel; and although it exhibits only some scattered, still they are interesting portions, of the history of God's chosen people, which show clearly the nature of their government, and the lineaments of their manners,

during a period of more than three hundred years, while they had no king save Jehovah of Hosts, and no rulers but those whom, from time to time, He raised up to be their judges.

The establishment of a regal government among the Israelites was at variance with the very purpose for which the Lord had selected them from among the nations to be his peculiar people; but their own wickedness, and the oppressions of their enemies, demanded the occasional exercise of a vice-regal authority. The existence of an earthly head, and the exercise of a worldly policy, might have led that people, ever prone to forget the God of their fathers, to ascribe their success to the wisdom of their own counsels, or to the achievements of their own valour. Therefore the Lord, willing that his name should not only be adored in Israel, but that it should likewise overawe the nations, chose the land of his people for his dwelling-place, and erected his throne in the midst of them. Accordingly, no successor to Joshua was appointed, and even he, having executed his commission, retired into the obscurity of a private station. Jehovah, who had been the lawgiver to the house of Israel in Horeb, became their king in the land of Canaan. He was their director in the council, when they sought his advice by Urim and Thummim; and their supporter in the field, when they went forth to the battle against their enemies. He declared peace and proclaimed war, and he often

gave them the victory which by their own might they could never have obtained. Divided into tribes, they were scattered over the whole land; but they were united in the same common faith, and they rallied around the same consecrated altar: they were taught to go forth unto the battle, and to seek the victory IN THE NAME OF THE LORD OF HOSTS.

The tribes of Israel, thus governed, were the glory of the earth; and so long as they maintained faithful allegiance to their theocracy, they were the terror of the nations. But the neglect to execute the full measure of divine justice upon the people whose land was given them for a possession became afterwards a snare to their fidelity; and having spared several of the idolatrous nations whom the Lord had commanded them to root up and to destroy, it was not long ere this omission of duty recoiled upon their own heads. Seduced, from time to time, by these very idolaters whom they had spared, to forsake the service of the living God for the worship of that which was no God, the Lord, in these seasons of revolt, sent against them the hosts of Ammon or of Moab, and of Syria or of Palestine. Yet Jehovah, who keepeth covenant and remembereth mercy, would not altogether forsake or utterly destroy the seed of Jacob his servant; but often, when the enemy poured in upon them like a flood, his hand was outstretched to save, and the judges of Israel were usually the

instruments employed to accomplish these purposes of his grace. When he arose in majesty to scatter the oppressors of his people, either some powerful champion was called forth from obscurity, or the spirit of might descended upon some brave and renowned hero. In the victories which were thus achieved, the arm of the Lord was often so clearly revealed, that his rebellious people were thereby constrained again to bow the knee before him, and to return with their gifts unto his altar, confessing that *the Lord he is God.* Upon the successful leader, too, the Israelites frequently bestowed their affection, and obtaining their confidence, he continued to be their judge so long as he lived; sometimes withholding them by his authority from the worship of Baal, or leading them by his example to the service of Jehovah. But with the death of their judge they generally relapsed into the practice of idolatry; and in short, their whole political existence during this antiregal period was one continued interchange of rebellion, misrule, oppression, and victory. The succession of the judges was subject to no human law, for they were chosen of God; nor was it uninterrupted, for they were raised up only in seasons of danger to fulfil the purposes of the Lord, and to work deliverance for his people. Under these peculiar circumstances was Samson called to this honourable office, in the discharge of which, as a saviour of Israel from the hands of the Philistines,

he became in this respect a type of Him, who saves his people from their sins.

From viewing the political condition of the Israelites, during the time of their judges, which has set before us the official character of Samson, let us next attend to the aspect of their manners during the same period, which may account in some measure for the moral character of this distinguished hero. — From several minute and interesting descriptions both of public and of domestic life which are recorded in the Book of Judges, we derive a picture of society in a most rude and unsettled condition, seldom rising to the medium of civilization, and often sinking to the verge of barbarism. The laws of Moses, even in the worst of times, were never indeed altogether forgotten; but neither were the wicked practices of heathen licentiousness, even in the best of times, entirely abandoned. The one was too often kept shut up in the ark of the testimony, while the other travelled abroad over the length and breadth of the land of Canaan. There was a continual ebbing and flowing of the tide of pious and moral sentiment, and of devout and virtuous conduct, carrying the great body of the Israelites, the one while to the worship of Jehovah and the observance of his laws, and the other while to the worship of demons and to the practice of all ungodliness. When a pious judge held the reins of his ill-defined and partially acknowledged government, to the extent of his

authority the influence of true religion prevailed: but it usually happened, when there was no judge in Israel, that every man did that which was right in his own eyes. In the conflict which was thus perpetually kept up between the hallowed rites of the Lord's sanctuary and the barbarous rites of heathen idolatry, between the sacred laws of the Mosaic economy and the impure precepts of heathen morality, a strong impulse was generally given to the fraud and licentiousness of the latter by the native sinfulness of the human heart. The goodly aspect which society may be expected to assume under the restraints of a well-ordered government, and under the influence of Christianity pure and peaceable, could hardly be expected among a people thus dwelling in a land polluted with idolatry, and conversing with nations addicted to all the impurities of the most unhallowed superstitions. Nor was the judge himself always exempt from the reproach which hung over the character of his people. He often forfeited the renown of victory, both by the excesses of his public life, and by the immoralities of his private conduct. Such was Samson, a judge in Israel, yet complying with the licentiousness of the times in which he lived, and of the people with whom he associated, a man of immoral and disreputable conduct. But he was, even from the beginning, a chosen instrument in the hand of the Lord to avenge his people upon their enemies; and in the end, he became a monu-

ment of the divine mercy, being saved by grace, and brought to God by faith and by repentance.

As all scripture is given by the inspiration of God, and is profitable for instruction in righteousness, and as Samson is mentioned in the New Testament as one of those Old Testament saints who did marvellous things by faith, we have thought it good to consider those parts of his character which bear a strong resemblance to the history of the Saviour; and having described those political circumstances which gave rise to the official character, and also those national manners, which, though they cannot excuse, yet serve in some measure to account for the defective moral character of Samson; we shall now, as briefly as possible, point out those circumstances wherein this judge of Israel may justly be considered typical of the Saviour of men.

In the FIRST PLACE, in the things predicted concerning his birth and his life, Samson may be accounted a type of Christ. — In this respect he was distinguished from all the other judges of Israel. They had been called to their office from time to time, as the Lord's people had occasion for their services; but he was especially raised up for this important purpose, and his natural and political existence was beforehand declared by a messenger from heaven. To the wife of Manoah the Angel of the Lord appeared, and announced to her not only that she who had been barren should bear a

son, but also instructed her concerning the manner of his education: "No razor shall come upon his head, for the child shall be a Nazarite unto God from the womb:" predicting also the success of his future administration — "he shall begin to deliver Israel out of the hand of the Philistines." — Similar to these declarations of the angel concerning Samson to the wife of Manoah, were those given by Gabriel concerning Christ to the espoused wife of Joseph of Galilee: "Hail thou that art highly favoured! the Lord is with thee; and behold thou shalt bring forth a son, and he shall be called the Son of the Highest; and the Lord shall give unto him the throne of his father David." Thus to the mother of Samson and to the mother of Jesus heavenly intimations were given of their children's birth; and to Manoah also and to Joseph were similar declarations afterwards renewed. They were both alarmed at the sight of the angelic messenger, only the one at his coming, the other at his departure; but they both believed in the promise and expected its fulfilment.

Was it thus foretold to the wife of Manoah concerning her son, "that he should begin to deliver Israel?" It was also commanded Mary concerning hers, "thou shalt call his name Jesus; for he shall save his people from their sins." This prediction concerning Samson began early to be accomplished; for at the age of eighteen years, the Spirit of the Lord endowing him with super-

natural strength, moved him to deeds of uncommon bravery among his kindred, in the camp of Dan. Nor was it a mere momentary impulse of unwonted energy; for he continued during the space of twenty years with the same undaunted courage, and by the same irresistible prowess, to suppress the factions of his countrymen, and to restrain the violence of his enemies. But at last he perished, and Israel was again oppressed and enslaved by the neighbouring nations. — The predictions concerning Jesus began at a period still earlier to be fulfilled; for, while yet a child, *he grew and waxed strong in spirit, and was filled with wisdom, for the grace of God was upon him.* At the age of twelve years, he was found in the temple sitting in the midst of the doctors, both hearing and asking them questions; and was thus engaged in the fulfilment of his intended mission; for to his mother's remonstrance he replied, "Wist ye not that I must be about my Father's business?" In the duties of his office thus early begun he continued stedfast unto the end; declaring, "I must work the works of him that sent me while it is day, for the night cometh, when no man can work." But the ministry of his office as the ruler of his people was attended with far more abiding effects than was that of Samson; for he remaineth for ever the king in Zion, and the governor of his spiritual Israel. The people whom he delivers from the power of their enemies he keepeth always:

they shall never perish, neither shall any pluck them out of his hand.

Was it also announced to the wife of Manoah, "Thou shalt not drink wine nor strong drink; and no razor shall come upon thy son's head, for the child shall be a Nazarite unto God?" Unto Mary, also, it was said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; and therefore that holy thing which shall be born of thee, shall be called the son of God:" and of this illustrious being it was farther predicted, "He shall be called a Nazarene." Samson was but a legal Nazarite as others were, and typical of Him who was the true Nazarite; of Him who was a Nazarite indeed, even as *Nathaniel was an Israelite indeed, in whom there was no guile.* Samson appears to have often conducted himself in a manner very unsuitable to his profession, and very inconsistent with the obligations of his order: but the life of Jesus was in all things agreeable to the will of God, and comformable to the strictest rules of temperance and sobriety. By him, all the moral precepts of this religious order were most strictly obeyed; and in him its very existence seemed destined to terminate. A stranger to all the secular business of life, and an enemy to every sinful lust of the flesh, his views were directed to the prospects of eternity, and his dealings were with the things of the spirit; his life was spent in the service of God, and his endea-

vours were directed to the salvation of men. Brought up in the city of Nazareth, he was in common language called a Nazarene, and was, in very deed, a true and a faithful Nazarite. The vow of the Nazarite was, for the most part, only a resolution of transitory withdrawment from the business of life, and of temporary abstinence from the enjoyments of sense, which, even when it was with the utmost fidelity observed, still needed, according to the commandment of the ceremonial law, to be completed by gifts and sacrifices at the altar. So Jesus, the true Nazarite, though he was holy and undefiled, and although he had not sinned against the law, but had even magnified its precepts, and made it honourable, still, that he might fulfil all righteousness, and to the utmost accomplish his vow, presented his gift unto the Lord, and on the cross *gave his soul an offering for sin.* —Thus we can trace some resemblance between the Judge and the Saviour of Israel, in the circumstances of their birth announced by angels; in the purpose of their ministry so early began, though followed with consequences so unequal in duration; and in their character of Nazarites, though maintained by each in a manner altogether different.

We observe, in the SECOND PLACE, that the victory which Samson obtained over the lion, with all the circumstances accompanying it, may serve as a typical illustration of a similar victory which

was won by our Redeemer.—Samson was travelling into the land of the Philistines, when a lion came forth against him from the vineyards of Timnath; "but the spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, although he had nothing in his hand, and there was no one with him." This danger the champion of Israel encountered, when he went from amongst his own kindred to espouse a daughter of the Philistines. With this design his parents were much displeased; *for they knew not that it was of the Lord, who sought an occasion against the enemies of his people.* — Thus Jesus having come unto his own and they received him not, commanded his gospel to be preached unto the gentiles, and thereby incurred the hatred of his countrymen, who knew not that it was the purpose of Jehovah to gather to himself an holy church out of every kindred, people, and tongue, called in the book of the Revelations, "the Bride the Lamb's wife." But although this choice of Samson was according to the will of God, yet it is probable that he knew it not, and therefore the transaction, in as far as it was his own, was an act of disobedience against parental authority, which the Lord would not suffer to pass unnoticed; but sent a lion to oppose him in his journey, from the ravenous fangs of which he was delivered, only by the mighty power of the divine spirit coming suddenly upon him. And so likewise, although it was perfectly consistent with

the will of God that our Redeemer should gather unto himself a church out of every nation under heaven, yet he met with obstacles in his way, and was especially opposed in his progress by that fierce enemy of souls *who goeth about as a roaring lion seeking whom he may devour.*

It was not, perhaps, without some feeling of dismay that Samson first beheld the furious approach of the savage beast; but his victory was secure, for he was aided by the power of the mighty God of Jacob: and although the encounter was alarming, yet the fruits of it were pleasant; for, travelling soon after by the same way, "he turned aside to see the carcass of the lion: and behold there was a swarm of bees and honey in the carcass of the lion: and he took thereof in his hands, and went on eating; and came to his father and mother, and he gave them, and they did eat."—So did Jesus, attacked, first in the wilderness, then on a pinnacle of the temple, and afterward in the garden and on the cross, maintain the lonely conflict against the fierce enemy of himself and of his people, having no weapon in his hand save the sword of the spirit, which is the word of the Lord, yet he obtained that victory which brought glory to God, and peace and good-will to men; which opened the gates of heaven to the believer, and spread a table for him in the wilderness, and covered it with that spiritual food which, to his taste, is sweeter than honey and the honey-

comb. As in the carcass of the lion, slain by Samson, swarms of bees, by some unwonted and seemingly unnatural instinct, constructed their cells and deposited their pleasant stores: so, around the Lion of the tribe of Judah, slain on Calvary, myriads of repentant sinners gather, to place in him their faith and their hope, and to draw their spiritual supplies from the rich treasures of his grace, being attracted thither by the prophetic invitation, "Eat ye that which is good, and let your soul delight itself in fatness."

The store of sweet food, found in the carcass of the dead lion, formed the subject of a parable which the friends of Samson could not solve: and so hath the doctrine of life eternal through the death of Christ ever appeared to this world's wisdom a thing impossible, because it is a doctrine which it cannot understand. Even to Samson himself, the thing which he discovered must have appeared wonderful; but he tasted, and was satisfied: and thus to the believer also it appears mysterious, that he should live by the death, that he should be washed in the blood, clothed in the righteousness, strengthened by the weakness, enriched by the poverty, and exalted by the humiliation of his Redeemer: but, as the Philistines, secretly instructed by his wife, solved the champion of Israel's riddle: so, the believer, taught by the Spirit of God, and assured by his revealed testimony, knows of a truth, *that whosoever believeth on the Son of*

God hath eternal life, and acknowledges that his flesh is meat indeed, and that his blood is drink indeed.

In the THIRD PLACE, the treacherous and ungrateful conduct of Samson's countrymen, with its consequences, seem to have a typical reference to the corresponding circumstances in the history of Christ.—How dead must that generation of the Israelites have been to every sense of national honour, to every sentiment of social liberty, and to every feeling of personal disgrace, who witnessed the mighty deeds of their solitary champion, yet left him alone to fight the battles of his country and avenge her wrongs! Instead of rallying around his standard to assert their independence; and instead of expressing their gratitude by honouring him with the trophies and the triumphs of victory, they pursued him into his place of retreat, and sought opportunity to deliver him into the hands of his enemies. No weapon is lifted against their foes, and no voice is raised for their deliverer; but six thousand men of Judah pursuing him to the rock Etam, thus address him, "Knowest thou not that the Philistines are rulers over us; and we are come down to bind thee, that we may deliver thee into their hands?" Such apathy to their own interests, and such ingratitude to their benefactor, have never perhaps been surpassed, except by the unthankfulness and the hatred of their own descendants toward Him who came to be their spiritual deliverer from a servitude more burdensome,

and from a yoke more galling than that, either of Egypt or Philistia. He came unto his own, with offers of salvation and tidings of mercy, but they received him not. He raised among them the standard of opposition to their spiritual foes, but they refused to gather around it; and he went about among them continually doing good, but they repaid his kindness with ingratitude, and kindled against him the fire of persecution. They pursued him into the hallowed retreat of secret prayer, and went down to the garden of Gethsemane, that they might bind and deliver him into the hands of his enemies. They succeeded in accomplishing their purpose, even as their forefathers had achieved the capture of Samson.

Both the Judge and the Saviour of Israel without constraint surrendered themselves into the hands of their ungrateful countrymen: the one, upon condition that they would not imbrue their own hands in his blood; and the other, that the purposes of the divine mercy might be fulfilled, and the sinner saved from the wrath that is to come. Without this self-resignation they were both perhaps beyond the reach and the power of their enemies. The previous deeds of Samson will justify us in supposing, that on the rock Etam, and trusting in the power and spirit of God, he might have successfully defended himself against the hundreds of Judah: nor can there be a doubt that He who with a word smote his pursuers to

the ground, and might have summoned legions of angels to his assistance, could have guarded the entrance of Gethsemane against all the multitudes of Jerusalem, and all the armed soldiers of Rome. Of his own will Jesus permitted that, which else, all the treachery of Judas, all the hatred of the Jews, and all the power of his combined enemies, could not have achieved. But he gave himself into their hands, and they led him into the presence of the Roman governor, even as Samson was delivered over unto the lords of the Philistines.

When the enemies of Israel got possession of Samson, and when the Prince of darkness with his emissaries led captive the Saviour, they each imagined that their purpose was obtained, and gloried in their success; but the triumphing of the wicked is short. There was the shout of victory in the camp of the Philistines; but scarcely had its echo died away among the clefts of the neighbouring rocks, when their joy is turned into sorrow, and their triumph into the voice of mourning. The champion of Israel feels the spirit of the Lord come mightily upon him, he breaks asunder his bands, he seizes a weapon, contemptible as an instrument of war, he breaks forth upon his armed enemies, and, ere they are well aware of their danger, or recovered from their consternation, he has slain a thousand men. Jesus also, delivered into the power of the heathen, defeats the intentions of his countrymen, and the malice of his enemies:

for, in submitting to death he thereby *slays the enmity*, and by the sword of his Spirit causes thousands *to die unto sin and to live unto righteousness.* How contemptible to the view of the soldier was the instrument which Samson used in the slaughter of his enemies; and how despicable, in the esteem of the world, have ever been the weapons of the Saviour's warfare! The hero of the tribe of Dan might have easily supplied himself with the more effective armour of the slain; but the spirit of the Lord directed him to use an insignificant weapon: and so might Jesus have summoned the princes of the earth, and armed the nations of the world, and called forth the wisdom of the learned and the skill of the eloquent, to extend the boundaries of his kingdom, and to recommend the doctrines of his gospel; but he who can "perfect his praise out of the mouths of babes and of sucklings," selected the despised fishermen of Galilee to be the heralds of his gospel, thus *choosing the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty.*

We observe in the FOURTH PLACE, that in the circumstances of his death, Samson may be considered a type of Christ. — By the treachery of a pretended friend both the Judge and the Messiah of Israel were betrayed into the hands of their enemies. A price was set upon the head of each, and the base love of gain induced both Delilah and Judas to sell their friends. But the purchase-

money of Delilah's perfidy was a princely portion — each of the lords of the Philistines, and they were five in number, promised to give her eleven hundred pieces of silver. The fidelity of Judas was more easily shaken, and his deed of treachery more readily obtained: for the paltry ransom of a slave, even for thirty pieces of silver, he sold the life of his Master into the hands of the Jewish rulers. Ere Samson fell into the snare thus laid for him, he had yielded to the base seductions of vice, and knew neither the evil that was plotting against him, nor the unhappy lot which awaited him. Jesus, on the contrary, conscious of all that was going forward among his enemies, saw the gathering storm, and stood in the noble attitude of godlike resignation. With the footsteps of his enemies behind him, with the sufferings of death before him, and with the cup of divine wrath in his hand, he awaited the will of Heaven, *for he knew that his hour was come*. Samson, involved in danger by his own sinful compliance, is forsaken of the Lord, and being bereaved of his great strength, is seized by the princes of the Philistines, is bound with fetters, carried prisoner to Gaza, deprived of sight, cast into prison, and doomed to hard labour in the prison-house. Jesus, on the other hand, full of love to man, permits himself to be betrayed into the hands of his enemies, is bound by the Jews and delivered to Pilate, is set at nought by the men of war and arrayed in a

gorgeous robe, is scourged by the officers and mocked by the people, who clamour for his life, and obtain against him the sentence of death.

Samson was punished for his sins with the loss of liberty and of sight; but his affliction led him to faith and to repentance. He renewed his vows, and offered up his prayers unto the Lord, and craved that, even with the loss of life, he might be avenged upon the enemies of his God and of his nation. And it so happened, that when the Philistines were assembled to offer a great sacrifice unto Dagon their god, and to rejoice; for they said, "Our God hath delivered Samson our enemy into our hand," that they also brought Samson into the temple that they might make themselves merry with him: then he prayed unto the Lord, saying, "Remember me, I pray thee, O Lord, and strengthen me only this once, that I may be avenged of the Philistines." And he bowed himself with all his might, and the house fell upon all the lords, and upon all the people that were therein; *so the dead*, even three thousand, *whom he slew at his death, were more than all they which he slew in his life*. So Jesus, not for his own sins, but for the sins of his people, was led to judgment and to death. Like Samson he willingly resigned his life, that in dying he might obtain the victory over death, *and over him who had the power of death*. In the days of his flesh, Jesus had healed many, and he had saved many; but, like Samson, it was

in his death that he was especially victorious over his enemies, and that he rendered the greatest service to his friends. Nor was it long ere the effects of this atoning sacrifice were felt, and its fruits visibly displayed; for in the day of Pentecost, when the word of God was preached, and the Spirit of God was poured forth, there were added to the infant Church of the Redeemer about three thousand souls.

We have thus traced the most prominent features of that resemblance which we conceive to exist between the history of the Judge of Israel and of the Saviour of men. Fancy might proceed yet further with the work, and finish the portrait; but reason seems to pronounce the verdict, that we have already gained the full limits of a just comparison. From the view which has been taken of the subject, we may perceive that it is the uncommon strength of Samson which gives that peculiar cast, and that boldness of lineament to the features of his character, which bring him more especially within the reach of comparison with the Son of God. We have not therefore considered this personal endowment in any distinct division of the subject, because it necessarily enters into most of its parts, and occupies a considerable portion of the whole.

It is not with the sinful man, but with the consecrated minister of God, that we have essayed to compare and to contrast the Saviour. If in the

latter character, as a commissioned servant of Jehovah, Samson may in some instances serve as a pattern for our imitation, in every part of the former we have a beacon to warn us from the fatal rocks on which he made shipwreck of peace and hope, of light and liberty, and of life itself. Even the vices therefore of Samson, his lust, and pride, and revenge, depicted as they are in the Word of God with all the ingenuousness of truth, can afford no excuse for sin, nor yield any encouragement to the sinner, being ever accompanied, to the reflecting mind, with a powerful antidote. For although it be true that his name is enrolled in the Scripture records of fame, even though his moral character falls far short of that standard which the still small voice of the gospel teaches, and of that even which the thunders of Sinai taught, yet the same scripture which commends his acts of valour as proceeding from faith, condemns also his transgressions, by recording their fatal consequences.

When Samson fell under the wiles of his enemies into disgrace and poverty, into cruel imprisonment and an untimely grave, it was from the licentiousness of power, and of lust, and of carnal confidence; but whenever he vanquished his foes and triumphed in victory, it was by the Spirit of the Lord, and by the power of his might. And let every wilful offender know, and let every professing Christian know, that he too must either be overcome by his lusts, and be led captive by them

at their pleasure, or that he must obtain dominion over them by the power of Him *who can bring every thought into captivity to the obedience of Christ.* Yea let every one who sincerely aims at the attainment of holiness and of immortal felicity know, that it is by the cross of Christ, and by it alone, that the sinner can triumph over himself, and gain the victory over his enemies, that he can burst asunder the bonds of sin, and break the fetters of the grave. And happy indeed are they who thus vanquish their spiritual foes, and obtain the crown of glory, through Him who loved them and who gave himself for them ; to whom, *even to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*

DISCOURSE XIII.

DAVID AND CHRIST.

EZEKIEL, XXXIV. 23, 24.

And I will set up one Shepherd over them, and he shall feed them, even my servant David. He shall feed them, and he shall be their Shepherd. And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it.

I AM not aware that, in any part of the New Testament, David is expressly announced as a type of the Messiah, either by our Lord himself, or by his apostles. But though no express declaration to this purpose is made concerning him, as was made concerning Abel, Noah, Melchizedec, and others; yet no attentive reader of the Bible, who, with any degree of diligence, compares the history of the Old Testament with the record of the New, can fail to recognise the intention of the Spirit, that David, the ancient king of Israel, should be the type and the representative of Him who has been anointed King in Zion. If the sacred Scriptures afforded no other evidence to establish this fact, the words of the text were of themselves sufficient for the purpose. Here it is said of David, that he should be a Shepherd and a Prince among

the people of God; a declaration which could not have been made of the son of Jesse the Bethlehemite: for it was uttered five hundred years subsequent to the time of his coronation at Hebron. Neither could it be meant to refer to any of his descendants, who, after the time of Ezekiel, sat upon the throne of Judah; for upon none of them was this venerable and much respected name bestowed. It can refer, in short, to Him alone, who, being at once the Son and the Lord of David, was therefore the heir and the disposer of his sceptre and his throne. Nor is the prophecy of the text an unusual and solitary prediction of the Saviour under the appellation of this august and venerable title. It frequently occurs in the writings of the prophets; as, for instance, in the book of Hosea, it is thus foretold, "that the children of Israel shall return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." This prophecy, like that of Ezekiel, was spoken hundreds of years after the reign of the son of Jesse; and, moreover, carried forward its announcement to *the latter times*, by which title the prophets designate the era of the gospel, which is also the period of Messiah's reign; and of whom, therefore, Hosea here speaks, calling him by the name of DAVID. But what could be the intention of the prophets, or rather of the Spirit by whom the prophets were inspired, in announcing the Saviour by this name; except to

show that there were certain points of resemblance between the character of him who had been the monarch, and of Him who was about to be the Messiah of Israel. Those characteristics of the Saviour, which are more especially visible in the history of David, are the same which are here mentioned in the words of the text. "I will set up one SHEPHERD over them, and he shall feed them, even my servant David. He shall feed them, and he shall be their shepherd; and I will be their God, and my servant David a PRINCE among them." But there are several circumstances besides these, in the life and character of David, which bear a strong resemblance to the corresponding features in the life and character of the Redeemer: and, in the

FIRST PLACE: It may not be unworthy of remark, that even the name of the monarch may have some typical reference to the Messiah of Israel.

His name was DAVID, which signifies *beloved*. He was to Jesse what Joseph was to Jacob, the son of his old age; and hence, perhaps, the name "beloved" was bestowed upon him by the doting partiality of his parents. But the propriety of his future conduct secured him the merited possession of that which, in the beginning, had been given from other motives. Even his external appearance had a tendency to obtain from others that feeling in his behalf which his name implied: for the

sacred historian tells us that "he was ruddy, and withal of a beautiful countenance, and goodly to look to." This engaging appearance was surpassed by better qualities, which commanded the respect and secured the affection of his friends and neighbours. His skill in music, his prudent conduct in the village, and his bravery in the field, amidst the shepherds' tents, were familiar not only to the inhabitants of Bethlehem, by whom he was known and beloved, but reached even to the court of Israel, to which he was a stranger. Thither he was now summoned, to dispel, with the sweet strains of his harp, the melancholy of the king, who soon came to love him greatly, and sent unto his father Jesse, saying, "Let David, I pray thee, stand before me, for he hath found favour in my sight." Jonathan, also, the son of Saul, and the heir-apparent to the throne of Israel, though he knew the destination of David to supplant him in his expected royalty, yet felt no jealousy of the present reputation, or the future prospects, of this shepherd youth; but, on the contrary, "Jonathan, Saul's son, delighted much in David." But his fame spread yet wider, and the love which he had acquired kept pace with his growing celebrity. Favourably introduced into the household of Saul, he made many friends among the courtiers of Israel; for he behaved himself wisely. From being the armour-bearer of the king, in which station his conduct had been gallant and

brave, he was promoted to the envied rank of chief captain of the royal armies. So unassuming, however, were his manners, and so gentle his authority, that, even in this eminent office, to which his birth and his education gave him no pretensions, *he was accepted in the sight of all the people, and also in the sight of Saul's servants: and all Israel and Judah loved David.* Being thus greatly and almost universally beloved, the propriety of his name was clearly vindicated.

But may not this appellation be applied, with still more force of truth and of propriety, to the Son of God, than it was to the son of Jesse? We cannot doubt but that he was the darling object of his mother's fond affection. She was conscious of the secret mystery of his supernatural origin, and had some faint notions of his high and heavenly destination: and although she understood not many of the things spoken concerning him; yet, with the fondness of maternal solicitude, she kept all these sayings in her heart. As Jesus grew up to manhood, *he increased in wisdom and in stature, and in favour with God and man.* The uniform tenor of our Saviour's filial affection, which, on several occasions, was most signally displayed, forbids us for a moment to suppose that he was not greatly pleased with the tenderness of his mother's love. But doubtless the affection which was to him most dear, and which, in the gospel, attracts our particular notice, was that of his Heavenly

Father; which was twice, during the period of his public ministry, proclaimed by an audible voice from heaven. By the angels, also, who serve around the throne, and by the spirits of the just men made perfect who worship there, the Saviour is beloved. By many who, in the days of his flesh, looked for redemption in Israel; and by thousands who are, at this very time, looking by faith to the cross where once he died, and to the heaven where he now dwells, the Saviour is beloved. By the poor to whom he preached the gospel, by the sick to whom he administered health, by Mary Magdalene and others, on whom he pronounced pardon, by Lazarus and his sisters, with whom he often sojourned, by the faithful disciples who followed him in his life, and by the pious ruler who lent him a grave at his death, by the devout women, who, in the day of his crucifixion, wept over him at the cross, and who, on the morning of his resurrection, went to embalm him in the tomb, was the Saviour beloved. And although, in the time of his humiliation, he was rejected by the Jews, to whom his cross hath ever been a stumbling-block; and although, in the days of his apostles, his doctrine was despised by the Greeks, to whom his resurrection appeared foolishness; and although, to scorners and infidels of every age, he hath been without form or comeliness, yet to all them who ever have believed, and who do now believe, he is precious, *being the chief among ten thousand, and*

altogether lovely. We may, therefore, justly conclude, that the name of David, which the son of Jesse so well deserved, seeing all Judah and Israel loved him, was typical of His character who is *the desire of all nations*, who is worshipped by all the hosts of heaven, and beloved by all the true Israel of God.

Secondly, The place of David's nativity distinguishes him as a type of Christ. He was born in the village of Bethlehem, a small town on the confines of Judah, and distant six miles from the city of Jerusalem. It was sometimes called Ephratah, and Bethlehem-Ephratah, from the name of its founder. By a prophet of the Old Testament it is figuratively called Rachel, from a circumstance which in his day excited a pious feeling of veneration in the mind of the ancient Israelite, and which has since called forth the curious research of the modern antiquarian. The grave of Rachel was in the neighbourhood of Bethlehem, and the pillar erected over it by Jacob has by some been supposed to exist unto the present day, marking the place where the patriarch deposited the remains of his beloved wife. It is evident that this secluded village had been the dwelling-place of David's ancestors for many generations; who, in its calm retirement, followed the peaceful occupations of rural life. It was small and insignificant compared with many of the cities of Judah; yet it was honoured with the high distinction of giving

given full seven hundred years before it was fulfilled. For the period was come when the promised Messiah was expected. Gabriel had executed his commission to Mary, and the time drew near when the Saviour should be born; but still she remained with her espoused husband in Nazareth of Galilee, and at the distance of nearly fourscore miles from the place where the prophet had foretold that Christ should be born. There seemed but little prospect of Bethlehem being the birthplace of Jesus. But he who had predicted the event, provided for its accomplishment; and an ancient custom of the Israelites concurred with a recent edict of the Romans to fulfil the designs of God. A statute in Israel required that every man should be enrolled in the tribe and in the family to which he belonged; and a decree had gone forth from Cæsar Augustus, that all the world should be taxed. Joseph, the husband of Mary, was of the tribe of Judah, and of the family of David, and therefore enrolled in the registers of Bethlehem. To his own city the edict of the Roman emperor summoned every man to repair, that he might be assessed. Accordingly, we learn from the gospel of Matthew, "that Joseph also went up from Galilee unto the city of David, which is called Bethlehem, to be taxed, with Mary, his espoused wife. And so it was, that while they were there, her days were accomplished, and she brought forth her first-born son, and wrapped him

in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.' Thus did God overrule the tyranny of Rome, and cause it to combine with a practice in Israel to bring about the decrees of his providence, and to fulfil the prediction of his prophet, that the birthplace of David might become also the birthplace of Christ. And then was it true of thee, O Bethlehem, in the land of Judah, that thou wast not the least among the princes of Judah, for in that day there came forth from thee a Governor, whom Jehovah had appointed to be Ruler of his spiritual Israel.

In the THIRD PLACE, May we not consider David to have been typical of Christ, in the exercise of his religious and moral virtues? It is, I must acknowledge, after some hesitation, that I have ventured to view this subject through the medium by which we are about to contemplate it. We have not thus considered any former type of the Saviour; for every human being must, in these respects, fall infinitely short of Him who was without spot and blameless. But surely, if in this we may be allowed to account any imperfect mortal typical of Christ, it is *the man according to God's own heart.* Yet here we have especial need to remember the rule for typical interpretation formerly laid down, that we must not expect the parallel to be complete; and, even where it does exist, we must expect the type to be far surpassed by the

superior excellencies of the Antitype.—The failings of David, and his crimes also, we shall omit: for we can find nothing to compare with them in the life of Jesus. These, however, according to the common measure of human frailty, were not numerous; and his transgression in the matter of Uriah was the darkest stain that ever fell upon his character. It was a sad accumulation of adultery, falsehood, and murder. It cost the Psalmist many a tear of bitter repentance, and the endurance of much providential suffering: but though the Lord punished him with great severity, because he had dishonoured his name in the sight of the heathen, and offended grievously against the social well-being of his people, yet he remitted the eternal punishment, and David became a monument of the riches of divine grace.—We turn from the sinful creature to "the man according to God's own heart."

In the fervour of his piety, in the unreservedness of his dependence upon the divine providence, and in the humility of his resignation to the divine will, David hath never, perhaps, been equalled by any human being; and never surpassed, except by the perfect and untainted Son of God. What loftier strains of piety, what nobler sentiments of devotion, what sublimer raptures of poetic inspiration; what thought, what language, fitter for the devotions of the closet, and what psalmody more suitable to the praises of the temple,

was ever written by the pen of any mortal, than the sacred hymns of the sweet Psalmist of Israel! Cold is the heart of that man, who can hear this harp of Zion touched, and not feel some kindred chord vibrate within him! His plaintive lamentation over the death of Saul and Jonathan, his cheerful epithalamium on the marriage of Solomon, and his sublime and solemn anthem, first sung upon the reception of the ark of God into Jerusalem, exhibit a wide range and a bright flame of poetic energy and of hallowed devotion, which will never, perhaps, be equalled while the world endures.—His dependence, too, upon the providence of God, no less than his piety, was conspicuous. All the seductions of high rank, all the splendours of royalty, all the renown of valour, and all the triumphs of war, never lessened his trust in God, or caused him to forget that the Lord reigneth. Every deliverance from danger he ascribed to the watchful providence of Heaven. "I laid me down, I slept, and I awoke in peace; for thou, Lord, sustained me." When he went forth to war, it was in the name of the Lord of Hosts; and when he returned from the battle, his victory was ascribed unto Him, "who had taught his hands to war, and his fingers to fight." The spirit with which he went forth to meet the champion of the Philistines, will serve as an illustration of that dependence on the Lord with which this renowned monarch met the vicissitudes

of his life, and conducted the affairs of his kingdom. "Thou comest to me with a sword and a spear, and a shield: but I come to thee in the name of the Lord of Hosts, the God of Israel, whom thou hast defied." In public and in private life, in the sanctuary and in the palace, at home and abroad, in peace and in war, the zeal, the piety, and the resignation of this illustrious king were ever conspicuous.

In the exercise, also, of those virtues which contribute most to the well-being of society, the general tenor of David's conduct was exemplary. Integrity, fidelity, and forbearance, distinguished the private and social life of the king of Israel. Honourable in his words and actions, honest in his dealings, and faithful to his promise, *he did not backbite with his tongue, nor take up a reproach against his neighbour: in his eyes the vile person was contemned, but them who feared the Lord he honoured; and although he swore unto his own hurt, he changed not.* His fidelity was remarkably displayed in the constancy and warmth of his friendship for Jonathan, which poured itself forth in the tenderest lamentations at his death, and extended itself to the family of his friend: for after he was established upon the throne, he caused search to be made, if happily any descendant of Jonathan might be found; and they found Mephibosheth, his infirm and orphan son, who was brought unto David, and to whom the king of

Israel said, " Fear not, for I will surely show thee kindness for Jonathan thy father's sake, and I will restore thee all the land of Saul thy father, and thou shalt eat bread at my table continually as one of the king's sons."—The forbearance of David to his enemies was no less conspicuous than his fidelity to his friends. His generosity to Saul was not surpassed even by his friendship for Jonathan. At two different times he spared the life of the man who had long been chasing him as a bird upon the mountains. The followers of David, less loyal to their king, and less susceptible of generous feeling, would have slain the monarch; but David suffered them not to imbrue their hands in the blood of his master. And to mention but another instance in which David's readiness to forgive an injury, and his devout resignation to the will of God, are at once exemplified. When he fled from the rebellion of Absalom, Shimei the Benjamite came forth and cursed him, and cast stones at him and at his servants; and when Abishai asked leave to slay Shimei, the king answered, " Behold, mine own son seeketh my life; how much more may this Benjamite do it? let him alone, and let him curse, for the Lord hath bidden him: and it may be that the Lord will look upon mine affliction, and requite me good for his cursing this day."

Such were some of the brighter features in the character of " the man according to God's own

heart;" but how much more conspicuously were these same virtues displayed in the life of our Redeemer? — Was the piety of David ever active and exemplary? It was still far surpassed by that of Him whose days were spent in the service, and whose nights were ofttimes consumed in the worship of God; and to whom it was *as his meat and his drink to do the will of his Father.* Were the testimonies of the Lord the delight of the Psalmist, and did he walk for the most part in the way of his commandments? The whole life of Jesus was a living institute of religious duty, and a practical promulgation of the divine law. Were the words in which the sweet singer of Israel taught his lessons of piety, and led the devotions of his people, melodious to the ear of man, and sweeter still to the ear of faith? The words of Him like whom never man spake, are far more rich and gratifying, are far more quick and powerful: *they are more to be desired than gold, yea than much fine gold; sweeter also than honey, and the honeycomb.* Was David faithful to his friends? Those whom Jesus loved *from the beginning, he loved unto the end.* Was JONATHAN the confidential friend of David? It is not unworthy of remark, that JOHN was the disciple whom Jesus loved; for the names of those friends of the monarch and the Saviour of Israel, so similar in sound, are in meaning the same, both signifying the *gift*, or the *grace*, or the *mercy* of God. Was David slow to punish, and

ready to forgive those who had personally injured him? When Jesus was reviled, he reviled not again; when he suffered, he threatened not; and when the hands of his murderers were upon him, he prayed for them. — Thus far, we presume, may the parallel be safely drawn between the religious and moral virtues of *the man according to God's own heart*, and of Him who *did no sin, neither was guile found in his mouth.* We observe,

In the FOURTH PLACE, that in his early and humble occupation of a shepherd-life, David was typical of Christ. This had long been the avocation of the ancestors, and became naturally the employment of the son of Jesse. While his elder brethren went forth with the king of Israel to the camp, David abode by the shepherds' tents, and fed his father's flock. While they practised the arts of war, and sought renown in battle, he cultivated the arts of peace, and was contented with the obscurity of a private station. But music, which has in most ages relieved the shepherd's solitude, and poetry, to which the majestic works of nature hath often elevated the soul, and the danger to which in the mountains of Canaan he was continually exposed from the wild beasts of the field, soon acquired for David that fame which he never sought, and raised him to a condition which he had never contemplated: *The Lord chose David his servant and took him from the sheep folds; from following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance.*

What David was to the ancient house of Israel, that Jesus is to the whole household of faith — a shepherd and a guide. This title is frequently bestowed upon the Saviour by the Prophets; it was given to him by the Psalmist also, and claimed moreover by himself: I am, said he, the Shepherd of the sheep. David led forth his father's flock into the fields, and conducted them unto the wells of Bethlehem. Jesus feeds his people in the green pastures, and leads them by the still waters of his grace. David fed his flocks upon pastures, after which they were hungry again, and refreshed them with water, after which they were thirsty again; but they who feed upon the pasture to which Jesus leads them, shall not hunger any more, *for it is the bread of life;* and they who drink of the fountain to which Jesus conducts them, shall not thirst any more, *for it shall be in them a fountain of living water springing up unto eternal life.* David made his flocks to eat and to drink of the food and of the water which cost him no care, for it was nature's spontaneous gift; but Jesus gives his people to eat and to drink from the riches of his grace, *for it is his body which is meat indeed, and his blood which is drink indeed.* David, faithful and brave, defended against the wild beasts of the field, the flocks of his father, and while yet a youth he slew in their defence a lion and a bear — for, like Samson, the Spirit of the Lord was upon him: Jesus, too, whom the Holy Spirit had anointed to procure deliverance to the captive, encountered the

Oppressor of his people and set the prisoners free; and even in the days of his humiliation overcame him, who, *as a roaring lion, goeth about seeking whom he may devour*. David escaped unhurt from his struggle with the wild beasts of the desert; but Jesus fell, and bled, and died in his contest with the fierce enemies of his little flock; yet he fell only to rise again, and he poured out his soul but to live again; and in dying, he obtained the victory over sin and Satan, and over death and the grave.—Thus far may the Shepherd of Bethlehem and the Shepherd of Israel be compared.

In the FIFTH PLACE, the sufferings of David by which he arose to greatness, and even the vicissitudes of his exalted station, bear a strong resemblance *to*, and are undoubtedly typical *of*, the sufferings of Jesus. The king of Israel was exalted to honour, and the Captain of our salvation was made perfect through suffering; but still how different in degree were the sorrows of the servant and the Son of God? From the commencement of his public life David was in trouble; but from the very dawn of his existence the Saviour was afflicted. The lonely village and the solitary fields of Bethlehem furnished a happy and a peaceful home to the youthful years of David; but the very obscurity of the stable, and even the very degradation of the manger of Bethlehem, afforded no safe asylum to the infant Saviour. The first obstacle which David encoun-

tered in his public career was from his own brother; and in like manner when Jesus came unto his own, they received him not. David being come into the camp of Israel, on a message from his father, heard the challenge of the champion of the Philistines, and proposed to accept it; but the anger of Eliab, the eldest brother of David, was kindled against him, and he said, "Why camest thou down hither? and with whom hast thou left these few sheep in the wilderness? I know thy pride and the naughtiness of thine heart; for thou art come down that thou mightest see the battle." How very similar to this was the taunting language which Jesus received from his brethren according to the flesh? who, as they abode in Galilee, thus said unto him, "Depart hence and go into Judea, that thy disciples also may see the works that thou dost: for there is no man that doeth any thing in secret, and he himself seeketh to be known openly: if thou do these things, show thyself to the world:" For neither, adds the Evangelist, did his brethren believe in him.

It was not long ere David felt the scourge of persecution, and the miseries of banishment. He escaped with his own life; but the unoffending priests of Nob, who had unconsciously aided him in his flight, fell, on his account, the victims of Saul's cruelty, who in one day shed the blood of fourscore and five persons who did wear a linen ephod. Jesus also was compelled to fly from the

rage of Herod, who sought his life to destroy it: he was carried into Egypt, and escaped; but the infants of Bethlehem died, and the prediction of the prophet was fulfilled. In the neighbouring village of Rama the wailing of Ephratah was heard, "Rachel weeping for her children, and refusing to be comforted, because they were not." Driven from the land of Israel, David was compelled to seek shelter in the country of the Philistines: from the more frequented towns he was forced to retire to the less frequented villages; then from the valleys he was driven to the mountains, and from the habitations of men to the dens of the wild beasts. Thus Jesus too was often pursued: from the temple to the mountain, from the city to the desert, and from the towns of Judea to the villages of Galilee; his enemies everywhere seeking to ensnare him in his speech, and to deliver him into the hands of the Jews.—David, persecuted by the king of Israel, may be compared to Jesus tempted by the prince of darkness. The feeling which occupied the heart of both was the same—a dread of the power and a jealousy of the influence possessed by the objects of their hatred. The design of both was the same, to preserve their own authority at the expense of the life of the victims of their malice; but the attempts of both were equally vain, for each was fighting against the Lord and against his anointed; even against Him *whose counsel stands, and who doth all his pleasure.*

When David was forced by an unnatural son and by his rebellious subjects to fly from Jerusalem, he passed over the brook Kedron, and all the people passed over with him toward the way of the wilderness. That very day on which Jesus was seized by his kinsmen the Jews, and delivered into the hands of his enemies, he passed this same brook Kedron, accompanied by the little band of his faithful disciples. When David had passed the channel of this mountain stream, he ascended the Mount of Olives, *and wept as he went up:* and when Jesus had passed the same, he entered the garden of Gethsemane, upon the sides of the Mount of Olives, *and began to be exceeding sorrowful even unto death.* In this day of David's bitter grief, his sorrow was augmented by the reflection that the agents of his sufferings were his kindred and his friends. It was his own son who headed the revolt, and of whom he thus speaks: "For it was not an enemy that reproached me, for then I could have borne it, neither was it he that hated me, that did magnify himself against me, then I could have hid myself from him; but it was thou, a man mine equal; we took sweet counsel together, and walked unto the house of God." It was moreover his ancient counsellor who matured the plans of this rebellion, of whom David thus complains: "Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Jesus

too was brought to judgment and to death, by the very nation which was peculiarly his own, and by the people who were the sheep of his pasture; and he was betrayed into the hands of sinners by a disciple who had followed him in his ministry, who had taken part in his counsels, and who had been honoured with his friendship. It may be worthy of remark that the false friend of David was called AHITHOPHEL, that is, *a brother of ruin;* and the betrayer of Jesus was surnamed ISCARIOT, that is, *a man of murder.* Their sad end was the same; for we are told, "that when Ahithophel saw that his counsel was not followed, he saddled his ass and arose, and gat him home to his house, and to his city, and put his household in order, and hanged himself, and died;" and by the Evangelists we are informed, "that Judas, when he saw that Jesus was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, and cast them down in the temple, and went and hanged himself." Of the one David says, "Let his days be few, and let another take his office;" and of the other the apostle Peter declares, "Let his habitation be desolate, and let no man dwell therein, and his bishopric let another take." But in the end, the afflictions of David were crowned with victory, and followed with triumph and peace; and so also was He *who was made a little lower than the angels for the suffering*

of death, in the end crowned with glory and honour. — And this leads us to observe, in the

LAST PLACE, that David as a victorious prince was in his regal dignity typical of Christ. — David fought his way to the kingdom, and established himself by victory upon the throne of Israel. Jesus also hath earned the crown of Zion, by fighting the battles of the Lord, and by conquering in behalf of his church. David heard the blasphemous boastings of Goliah, and wondering at the unmanly fear of the soldiers of Israel, he accepted the challenge and obtained the victory. Jesus heard the blasphemy and beheld the tyranny of Satan, *and seeing that there was no man, and wondering that there was no intercessor,* he entered the lists with the fierce enemy of man, and obtaining the victory, set the prisoners free. David met the Philistine without sword or spear, without shield or helmet, yet he overthrew the giant strength of his enemy: Jesus, too, borrowed not from man any weapons of our carnal warfare, but as David conquered with a sling and a stone, so did Jesus with that despised instrument, his cross: and as David beheaded the Philistine with his own sword, so Jesus overcame Satan with his own weapon, *for by death he destroyed him who had the* POWER OF DEATH. Over all his enemies on every side David obtained the victory, and secured himself upon the throne; expelling the Jebusites from the sacred

mountain, and thus making way for the palaces of Jerusalem, and for the temple of the Lord; and so Jesus having conquered his enemies, and triumphed over sin and Satan, and death and hell, hath laid the foundations of an holy temple and of a spiritual kingdom, in which he shall preside, and over which he shall reign *until he hath put all his enemies under his feet.* Exalted was the dignity and high the rank to which, from small beginnings, the son of Jesse was raised, from the cottages of Bethlehem to the palaces of Zion, and from following the sheep to be the ruler of the tribes of Israel; but greater still is the honour and loftier the throne to which the Son of God has been raised from the lowest depths of humiliation: for because he humbled himself, therefore God hath highly exalted him, and given him a name which is above every name, and a throne which is above every throne, *before which every knee shall bow, and every tongue confess.* A covenant of royalty was made with David, in consequence of which his descendants sat for many generations upon the throne of Judah, from which the sceptre did not depart until Shiloh came. Then the covenant of David's royalty ceased, and a new sovereignty began, of a dominion which shall endure for ever, and of a kingdom which shall never have an end. David's government was a strict and rigid monarchy; he could have no assessors with him on his throne. Christ, our prince, reigns not alone: all who be-

lieve on him now shall arise and reign with him hereafter; for the saints of God and the followers of the Lamb are made kings and priests unto our God and to his Christ.

Thus have we seen that Jesus was, like David, born in obscurity, inured to suffering, and raised to glory.

How deep was that humiliation to which the Saviour submitted! and how generous was the purpose for which he took upon him the form of a servant!—even a purpose of mercy to the human race. How mysterious and wonderful thus to behold *the mighty God*, and *the everlasting Father*, presenting himself to the world in the person of the weak and helpless babe of Bethlehem! Let the contemplation of this unparalleled act of condescension fill our souls with gratitude, and our hearts with love, and our lips with praise, *unto him who first loved us.*

Behold the sufferings of the Redeemer! They bore a resemblance unto David's in their nature; but in measure far exceeded them. Besides the common measure of human endurance, there was poured upon the head of Jesus that which no mere human being ever endured — the wrath of God due to the accumulated guilt of a ruined world. His other sufferings, though they might be great beyond what usually falls to the lot of man, were still the sufferings of humanity; but this was a trial which a Divine Being could alone sustain;

and it was only the eternal Son of God that could drink to the very dregs the cup of his Father's wrath. While thus we reflect on what the Saviour endured, let the consideration teach us to forsake the sins for which he suffered, lest we be found partakers in the guilt of those who dragged him to judgment and to death; lest, by our sins, *we crucify him afresh, and put him to open shame.*

While the contemplation of the Saviour's sufferings teaches us to forsake our sins, let the view which faith obtains of him, clothed in all the brightness of celestial glory, attract us to himself. For the suffering of death, he hath been exalted; and instead of dying as a malefactor on Calvary, he now lives and reigns as King in Zion. Let us hasten to submit ourselves willingly unto him. Holy as he is, and guilty as we are, he is yet ready to receive us, for now is the reign of his grace; but woe! woe unto us! if we are not found among his subjects in the day when we shall behold him reigning in glory. As a king, he has laws for the government of his empire: let us be studious to obey them. As a king, he has armies in the field: let us hasten to enlist under his banner. As a king, he has honours to confer: let us strive in faith and by obedience to win them. As a king, he has favours to bestow; but since they are richer far than we can purchase, let us hasten to the throne of grace, where, through faith

in his name, we may obtain them *without money and without price.*

While through this world we travel onward to the heavenly Canaan, it is amidst a wilderness, where there is much spiritual sterility and many spiritual enemies; but let not the believer be afraid, for he has a shepherd who will lead him to the green pastures, and to the shady fountains: and he has a Prince who will defend him from danger and lead him to victory, and conduct him, weary with the way, to the land of his eternal rest. Yea, let all the host of the faithful rest their confidence on the promise of our text, *I will set up one shepherd over them, and he shall feed them .... and I the Lord will be their God, and my servant David a prince among them:* I THE LORD HAVE SPOKEN IT.

DISCOURSE XIV.

SOLOMON AND CHRIST.

1 CHRON. xxii. 9, 10.

Behold a son shall be born unto thee who shall be a man of rest: and I will give him rest from all his enemies round about: for his name shall be Solomon; and I will give peace and quietness unto Israel in his days. He shall build an house for my name, and he shall be my son, and I will be his Father. And I will establish the throne of his kingdom over Israel for ever.

2 CHRON. i. 11, 12.

And God said unto Solomon, Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

IN these two passages of Scripture, which are both expressed in the words of Jehovah, and addressed, the first to David, and the second to his son, the whole of those circumstances are contained, in which, as I conceive, Solomon may be considered a type of the Redeemer. And,

In the FIRST PLACE, The same intimate relation is here promised to Solomon, which the Scriptures assure us is the birthright of Christ. He shall be my son, and I will be his father. To be the son of David, the powerful monarch of Israel, was no

mean distinction; but to be acknowledged the Son of Him who is King of Kings and Lord of Lords, is an honour which no human being is able to appreciate. To this high rank sinful man has lost his title, and, under the influence of conviction, dares not to prefer his claim. The language of every soul, enlightened to discern good and evil, is the same with that of the repentant prodigal, "I am no more worthy to be called thy son; make me as one of thine hired servants." It is true that the natural fatherhood of Him who commanded us into existence from the dust of the earth, could not be dissolved even by our sins; for he still remains the Father of our spirits and the Former of our bodies: but all that is lovely and amiable, pure and spiritual, tender and confiding, in this intimate relation, has, by sin, that canker of the soul, been, on our part, destroyed. Yet God, who had promised to restore the ruins of the fall, by the sacrifice of the cross, and to reunite believers unto himself by the adoption of sons, does here make an especial covenant with his servant David, saying to him concerning Solomon, "He shall be my son, and I will be his Father."

It was only by the current of unmerited love setting strongly in upon an elect world, and by the streams of atoning blood flowing freely back upon the ages before the Saviour's advent, and it was only through the merits of Him of whom Solomon was the type, that the Almighty Father

said of Him, "He shall be my Son." And may we not suppose that this promise was given, for this purpose amongst others, that the Son of David might in this respect be a type of Him who is David's Lord? for this sonship of Solomon was of a peculiar kind. The unfallen angels, by abiding in their first estate of holiness, continue unto this day the Sons of God. Man, by his creation, and the believer, by adoption, are the sons of God: but Solomon, in his civil and official character, was, by express declaration, distinguished by this honourable title. So likewise, in a manner peculiar, but far more peculiar and important, is Jesus the Son of God. For this filial relation of the Saviour is not only superior to that of man, as the subject of creating power, and to that of the believer, as the object of redeeming love; but is superior to that also of the cherubim and seraphim before the throne; according to the declaration of an apostle, "Unto which of the angels saith he at any time, Thou art my Son, this day have I begotten thee?" But then, as if it were for the purpose of acknowledging some resemblance between the sonship of Solomon and of Christ, the apostle immediately adds the words of our text, and applies them to the Saviour, saying, "I will be to him a father, and he shall be to me a son." Still it must be owned, that the difference between the intimacy of the connexion which sub-

sisted between Solomon and Jehovah, and between the Son of God and his eternal Father, was infinitely great. The king of Israel, although his relation with God possessed this mark of distinction from that of other believers, that it was expressly predicted; was still, like them, through the merits of Him whom he typified, adopted to a heavenly relationship and inheritance, of which, in himself, he was altogether unworthy. But Jesus, in the sense whereby, in Scripture, he is called the Son of God, was, by eternal and necessary generation, entitled to this high and distinguished appellation. Jehovah, in the words of our text, acknowledges Solomon for his son; and more than once, in the days of his flesh, did he bear similar testimony to the Saviour. And not only was the relation itself acknowledged, but the intimacy and extent of it hath also been declared. As Nathan the prophet, by the command of the Spirit, did call this king of Israel *Jedidiah*, that is, the beloved of the Lord: so did the Almighty himself proclaim concerning Jesus, first in the hearing of a mixed multitude, and then in the ears of three chosen disciples, "This is my beloved Son, in whom I am well pleased."

Secondly, In his intellectual endowments, Solomon was typical of Christ. The most prominent feature in the character of Solomon is that wisdom for which, in Scripture, he is so highly cele-

brated; which he sought, and which he received from Him, by whose inspiration the mind of man first breathed with understanding.

The chief place of worship was not then at Jerusalem, when the son of David ascended the throne of Israel. The ark of the covenant, indeed, had been brought up by his Father to the Mount of Zion; but the tabernacle of the congregation and the altar of burnt-offering were still at Gibeon. There Samuel, and Saul, and David, had paid their vows and presented their offerings; and thither, also, did Solomon go up, with the princes of his tribes, and the congregation of his people, to praise the Lord for his goodness, and to laud him for the mercy which endureth for ever. It was a splendid and a solemn procession which followed the monarch, to a distance of six miles from his capital, to the place of sacrifice; and it was a gift, great and costly, which was there presented; for a thousand victims bled before the altar of burnt-offering. The Lord accepted the sacrifice, not because it was rich, but because it was offered in faith; and he gave unto him a token of acceptance. For in that night did the Lord appear unto him, and said, "Ask what I shall give thee." Solomon, who had hardly attained the age of nineteen years, conscious that the inexperience of youth needed the guidance of the wisdom which is infinite, replied unto Him by whom kings reign and princes decree justice, "Give thy servant an understanding

heart; give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this thy people that is so great." This request of Solomon pleased the Lord, and the Lord gave him, as we are informed in the words of our text, that wisdom which he had desired.

In the days of Solomon it was not unusual for kings to sit in the seat of judgment, and sometimes in the gate, and sometimes on the throne, to hear the complaints, and redress the wrongs, of their subjects. An important decision, given by Solomon, in the very commencement of his reign, laid the foundation of his fame, and spread abroad the reputation of his wisdom. We allude to the history of the two women who, having two children, the one dead and the other alive, claimed each the living child; and we allude to the skilful artifice by which he proved the maternal feeling, and discovered the true mother of the living child. And all Israel heard of the judgment which the king had judged; and they feared the king, *for they saw that the wisdom of God was in him, to do judgment.* From that day forward, the justice of Solomon's decisions was not only respected in Israel, but his wisdom also became the theme of wonder even to the kings of distant lands. In the management of a well-regulated household, and in the administration of a well-governed kingdom; in the prudence of his regimen at home, and in

the skill of his policy abroad, he became the object of admiration and esteem to the subjects of his own government, and to the princes of the surrounding nations.

But the wisdom of Solomon was not confined to the distribution of justice and the administration of national affairs: his knowledge, various and profound, comprised a multiplicity of interesting and important objects. With the book of nature he was particularly conversant; for he spake of trees, from the cedar which was in Lebanon, even unto the hyssop that springeth out of the wall. He spake also of beasts and of fowl, and of creeping things, and of fishes. The historian further informs us, that his wisdom excelled all the wisdom of the east country, that is, of the Arabians, who were the most learned people of ancient times; and all the wisdom of Egypt, a country where astronomy and other kindred sciences were early cultivated; and, moreover, we are told that he spake three thousand proverbs, and that his songs were a thousand and five. Comparatively few of the works of this wise and learned monarch have been preserved unto the present day. All his writings on natural history, and many of his proverbs, and most of his songs, have perished amid the wrecks of time, being now numbered with the things which were, and are not. But from those of his literary works which do exist, from the book of his Proverbs especially, and from that sacred poem

which, from its superior excellence, is justly entitled the Song of Songs, we perceive that his skill was not confined to the administration of social justice and of civil government, but was extended to moral science and religious duty. In those days, when books were few, and the diffusion of knowledge extremely limited, this wise monarch was as a sun among the lesser lights, as an oracle among the sages of antiquity; an object of wonder to his own age; and of admiration even to ours. We are not, therefore, surprised, when we read, that there came of all people to hear the wisdom of Solomon, from all the kings of the earth; nor when we hear the queen of Sheba thus expressing her opinion, "Happy are thy men, happy are these thy servants, who stand continually before thee, and that hear thy wisdom." In her distant land, the king of Israel's fame had reached her ears, and she longed to be a witness of that whereof she had heard. With a numerous retinue, and with valuable presents, she undertook a long and expensive journey, to see the splendour of Solomon's court, to view the wise administration of his government, and to prove him with hard questions. And when she had seen all Solomon's wisdom, and all the grandeur of his palace and of his equipage, and the ascent by which he went up to the house of the Lord, *there was no more spirit in her*. And she said unto the king, "It was a true report that I heard in my own land of thy acts, and of thy

wisdom: however, I believed not the words until I came, and mine eyes had seen it; and behold! the half was not told me."

But against how many thousands of this, and of every generation that hath elapsed since the era of Christianity began, will this queen of Sheba rise up in judgment? She came from a distant land to hear the wisdom of Solomon; they need not travel far to hear the instruction of Jesus, nor say, "who shall ascend into heaven? (that is, to bring Christ down from above;) or who shall descend into the deep? (that is, to bring up Christ again from the dead;) for his word is nigh them, even in their hand and in their mouth,"—and yet they will not listen, though *a greater than Solomon is here.* What instruction can be compared with His, to whom all the counsels of heaven are open, and in whom are hid all the treasures of wisdom and knowledge? and what condemnation can be equal to theirs, who reject the counsel of God against themselves; who despise the instructions of divine wisdom, who shun the light of gospel truth, and against whom a heathen princess, involved in all the seductive pleasures of an eastern court, and immersed in all the darkness of superstition and idolatry, will arise in judgment? And such, brethren, will be our condemnation, unless, with childlike simplicity, we submit to be taught of Him who, though the antitpye of Solomon, is still as much exalted in wisdom above the wise

king of Israel, as the heavens are higher than the earth. What finite wisdom, however exalted above the ordinary scale of human attainment, can be compared with that of Him, of whom Isaiah prophesied, "that the spirit of the Lord should rest upon him, even the spirit of wisdom and understanding, the spirit of counsel and might, and the spirit of knowledge and of the fear of the Lord?"

In the whole course of the Saviour's ministry, how uniformly do we perceive the exercise of that superior wisdom with which he was endowed! Do we not see it in the skill with which he embraced every fit opportunity to communicate the doctrines of his kingdom, and with which he converted every passing incident into a lesson of religious instruction? Do we not see it in the skill with which he eluded the captious questions of his enemies, extracting the venom of their malice, or making it in the shape of severe, but salutary reproof, recoil against themselves; and in the gentle, yet firm rebukes with which he humbled the pride, and checked the ambition of his lowly, but aspiring friends? And do we not see it pervading his whole life, and actuating his whole conduct; in his private intercourse, and in his public ministry; in his earlier years among the Jewish rabbies in the temple, and in his latest hours before the Roman governor in the judgment-hall? But to enumerate all the words, and all the acts of the Saviour's unerring wisdom, were to record the hi-

story of his life, in every part of which it would be seen that he far excelled the illustrious prince with whom we are now comparing him: for though Solomon was wiser than all the kings that preceded or followed him; yet Jesus was wiser than Daniel and all the prophets; for by his Spirit their inspiration was given, and by his word the Scriptures were dictated, and from his fulness was the king of Israel himself endowed with knowledge and understanding. Thus was Jesus, like Solomon, full of wisdom and understanding; but how far the monarch was surpassed by the Saviour whom he typified, no tongue can tell. Did Solomon answer the hard, perhaps the captious questions which the queen of Sheba addressed to him? Jesus answered the most difficult question which hath ever been proposed, and which all the wisdom of the world could not solve, "Wherewith shall the sinner come before the Lord, and bow himself before the most high God?" Did Solomon discern wisely and pronounce righteous judgment in many cases of doubt and intricacy? Jesus, who, in the days of his flesh, could discern between a Nathanael and a Judas; and who, when he cometh in the clouds of heaven with power and great glory, shall discriminate between the righteous and the wicked; judgeth not after the sight of his eyes, neither reproveth after the hearing of his ears; but with righteousness shall he judge

the poor, and reprove with equity the meek of the earth.

THIRDLY, In the character of a peaceful king Solomon was typical of Christ. — This circumstance in the history of Solomon was foretold to David in the words of our text: "Behold a son shall be born unto thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon; and I will give peace and quietness unto Israel in his days." In the last words also which David uttered by the spirit of prophecy, he celebrates with pious gratitude the covenant of peace and of security which God had made with him concerning the government of his Son; but in language which, though he meant it literally to apply to the reign of Solomon, was evidently intended by the Spirit, under the influence of whose inspiration it was uttered, to predict the peace and perpetuity of the Messiah's reign: "The Spirit of the Lord spake unto me, and his word was in my tongue: The God of Israel said, the Rock of Israel spake unto me, He that ruleth over men must be just, ruling in the fear of God: And he shall be as the light of the morning when the sun riseth, even as a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God, yet he hath made with me an everlasting covenant, or-

dered in all things and sure." Yet this peaceful reign of Solomon did not commence without opposition and bloodshed — even as the establishment of the gospel kingdom visibly in the world was opposed by the pride and by the prejudice of ungodly men. Adonijah being, after the death of Absalom, the eldest of David's surviving sons, thought himself entitled to the throne, and even in his father's lifetime endeavoured by force to usurp it. He had gained over to his interest Joab, the commander of the forces, and Abiathar the high priest; but the vigilance and activity of Nathan the prophet discovered and disconcerted their designs. By his advice David commanded that Solomon should be proclaimed his successor. The royal mandate was obeyed, and its announcement was received by the people of Jerusalem with that loud burst of acclamation which, borne on the wings of the wind to the ears of the conspirators, filled them with alarm, and secured the peaceful ascent of Solomon to the throne. The enemies of his government were removed; the people willingly obeyed him; and all the princes and the mighty men, and the sons likewise of David, laying aside their rivalry, submitted themselves unto the king. From this time until nearly the end of his life, the reign of this monarch beloved of the Lord was an administration of uninterrupted tranquillity, which was neither dis-

turbed by internal tumult, nor broken by external invasion.

In all this the king of Israel was but the faint though faithful type of Him who is the King of righteousness. Was he named Solomon — that is, Peaceable? Jesus, who is the mighty God, is also styled by the prophet the Prince of peace. This gentle qualification characterises every part of his government, and pervades every period of his reign. He left his throne in the heaven, on an errand of peace; his coming into the world was announced in the language of peace. The doctrines which he taught, and the precepts which he inculcated, have all a tendency to establish the reign and to promote the influence of peace. His whole life was a personification of peace; and his cruel death was the price paid for the restoration of peace on earth, and of the good will of heaven to the children of men. The full sway of the Messiah's peaceful sceptre hath not yet been felt; but its gently prevailing and universal influence has been predicted, and heaven and earth shall not pass away until all be fulfilled. But though the sword still devours its victims, and drinks up the blood of the slain, yet these are the doings of human passion, fierce and cruel, and are altogether contrary to the spirit of the gospel, which is pure and peaceable, gentle and easy to be entreated. The whole tendency of the doctrine of Christ is,

to reconcile the sinner to his God, to himself, and to his fellow-men; teaching us all to live in the unity of the Spirit, and in the bond of peace. And though the full influence of the Messiah's reign has not yet been administered, still wherever his throne has been erected and his laws proclaimed, the fierceness of human passion has in some measure been allayed, and the moral aspect of society visibly improved; and that in exact proportion as our holy religion has been allowed to go forth in its native simplicity, pure and undefiled. With what rapture do the ancient prophets anticipate its effects and predict its blessings! even in the most glowing language of poetry, and with figures derived from the most cheerful and pleasing works of nature. Isaiah rises into his loftiest strain, when he foretels the peaceful nature of the Messiah's government: "When the wolf shall lie down with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatling together; and a little child shall lead them: when there shall be nothing to hurt or to destroy in all God's holy mountain, in that day when the earth shall be full of the knowledge of the Lord." Wars have not yet ceased, and rumours of wars are still abroad upon the earth; but the day will assuredly come when the din of battle shall cease, and when warlike preparations shall be discontinued; when the swords shall be beat into ploughshares, and the spears into

pruning-hooks; when nation shall no more rise up against nation, and when the people who dwell therein shall learn the art of war no more. But in heaven especially, where the Redeemer's throne is already fixed, and where in glory he now governs, where his kingdom shall at last be perfected, and whither the hosts of his redeemed are continually gathering around him, shall this reign of peace be thoroughly completed, and for ever established. Yea even at this very time, to the extent to which the Messiah's kingdom hath already reached, even to the multitudes of them who sincerely believe and obey him, the influence of his peace hath already extended, and is continually advancing to the fulness of that peace which passeth understanding.—Like therefore unto the reign of Solomon, but far surpassing it, is the reign of Him, *of the increase of whose government and peace there shall be no end.*

In the FOURTH PLACE, In the wealth and splendour of his person and of his kingdom, Solomon was justly typical of Christ.—In the history of this prince we are informed of his gorgeous apparel and costly ornaments, even those splendid garments *which smelled of myrrh, aloes, and cassia, out of the ivory palaces wherein they made him glad.* We read with astonishment of the various ranks of his ministers, and the different duties of their office, of his numerous household, and the vast provision for their daily maintenance; of the

magnificence of his public buildings, and the splendour of his private dwellings; of the superb grandeur of his throne, and the rich provision of his table; of the number of his horses, which Judea did not furnish, but were brought to him from Egypt and Arabia, and the adjacent countries; and also of the immense revenues which flowed into his coffers from the tributary streams of many foreign lands. But in contemplating the glory of Solomon, our attention is especially attracted to that extensive and lucrative commerce which made gold so plentiful in Judea, *that silver was nothing accounted of,* in the days of that illustrious monarch.

How mean was the Saviour's humanity when compared with this! Instead of the variegated and splendid apparel of Solomon, one plain robe, without seam, woven from the top to the bottom, was his garment. Instead of the ivory throne and princely palaces of Solomon, Jesus often *had not a place where to lay his head.* Instead of receiving taxes and levying tribute from foreign kings and distant lands, Jesus must send his disciple to cast his hook into the sea, and to take from the fish's mouth a piece of money to pay his own. Instead of going out and coming in before his people, like Solomon in his peaceful days, with the proud neighings and prancings of the superb war-horse, Jesus must be contented, even when he triumphs, to enter Jerusalem upon a despised beast of bur-

den. Instead of a variety of officers, and almost innumerable attendants, chosen from among the Hebrew nobles in the proudest era of the Israelitish monarchy, Jesus was attended, at the period of its lowest depression, by a scanty train of followers, chosen from the poorest classes of the people.

But was the Saviour of men as poor in reality as the outward meanness of his condition bespoke him to be? His was indeed the earth and the fulness thereof; yet though rich, for our sakes he condescended to become poor, *that through his poverty we might be made rich.* As mediator between God and man, his kingdom was not of this world, and the gold which perisheth was not his portion. And yet Isaiah, speaking in the name of the Saviour, says, "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." But the prophet here speaks of those invaluable riches which are treasured up in Christ Jesus, to which all the gold of Ophir is not equal, and which even the price of worlds could not purchase. Who shall count these unsearchable riches of the Saviour's love, and who can reckon the inexhaustible treasures of his grace? No arithmetical numbers, not all the science of men, not all the calculations of angels, can sum up its worth or assign its value. The communication alone of this rich treasure can give to the soul of man some adequate notions of its excellence, and

cause the man who is possessed of it to feel, that as the superabundant wealth of Solomon made silver as the stones of the streets, so the inestimable riches of Christ can make him trample under foot the gold that perisheth, and regard as dross all the passing vanities of time and sense. And mean as the Saviour appeared while on earth, who can speak of the glory which he now possesses, or who can imagine that which shall hereafter be revealed? Even here the works of his hands surpass those of the king of Israel, and how much more shall the creatures formed by his grace excel in splendour hereafter! "Behold!" said the Saviour himself, "behold the lilies of the field, they toil not," (but derive all their sustenance and all their beauty from me,) "yet Solomon in all his glory was not arrayed like one of these:" and how much more glorious in holiness are they *who have washed their robes and made them white in the blood of the Lamb!*

How insignificant was the ivory throne of Solomon when compared with that of Jesus, described in the visions of the apostle John, from whence proceeded thunders and lightnings! beside which stood a golden altar whereon are presented the prayers of saints! before which is a sea of glass like unto crystal, and around which is a rainbow in sight like unto an emerald! How insignificant was all the splendour of Solomon's capital when compared with the New Jerusalem where Jesus

reigns! which hath a wall great and high, built of jasper, the very foundations of which are of precious stones; having twelve gates, and at the gates twelve angels; having its streets and its habitations of pure gold, and for its light the glory of the Lord! How insignificant was Solomon in all his personal glory, compared with the glory of Him "who is faithful and true, whose eyes are as a flame of fire, and on whose head are many crowns; who is clothed with a vesture dipped in blood; out of whose mouth goeth a sharp sword; and who has on his vesture and on his thigh a name written, which is King of kings and Lord of lords!" And how insignificant was all the pomp and show of Solomon's attendants, when compared with the heavenly retinue of our exalted Saviour! "Thousand thousands minister unto him, and ten thousand times ten thousand stand before him,"—not of servants but of sons, not of menials but of kings; having each of them palms of victory in their hands, and crowns of glory on their heads, which ever and anon they cast at his feet, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and glory, and blessing."

We observe, in the FIFTH PLACE, that by the extent and perpetuity of his kingdom Solomon was typical of Christ. — This extensive dominion formed part of that wealth and honour which, in the text, the Lord promises to bestow upon him,

which should surpass that of all who had preceded, and of all who should follow him; while the perpetual duration of his government is here announced in the promise, *I will establish the throne of his kingdom for ever.* The political skill of Solomon had greatly enlarged the boundaries of that kingdom, which had been before his accession to the throne much augmented by the military prowess of his father. The kingdom of Israel during this peaceful reign extended from the borders of Egypt to the banks of the Euphrates, and from the shores of the Mediterranean to the desert of Arabia: thus, not only was the temporal part of the promise fulfilled which was made to Abraham, when being commanded to look abroad from the hills of Canaan to the east and to the west, to the north and to the south, he was taught to look upon the whole land as the inheritance of his descendants; but the way was also in some measure prepared for the fulfilment of the spiritual blessing — *in* THY *seed shall all the families of the earth be blessed.* The extended dominion of Solomon was thus not only typical of the still more extensive sovereignty of Jesus, but had also a tendency to pave the way for the commencement of the Messiah's reign, by spreading abroad the descriptions of his character, with the promise of his coming. The Hebrew nation and its sacred ordinances were as lights shining in a dark place; and although they were hedged in by all the peculiarities of

their civil and religious economy, yet the barrier was not close enough to prevent some straggling rays shedding their feeble influence upon the gross darkness of the heathen world. The rites of a purer religion were not unreservedly communicated to the Gentile nations, nor yet were these nations entirely excluded from a participation of its mysteries. The stranger was not forbidden to bring his gift into the temple, although he could not himself accompany it to the altar. Accordingly not only the thousands of Israel, from the most distant parts of his empire, but multitudes of strangers from foreign lands, came to Jerusalem in the days of Solomon; and many of these returning to their own homes, carried with them the knowledge of the God, of the law, of the worship, and of the hope of Israel.

Thus the splendour of Solomon's reign, and the extent of his dominion, served to typify and to prepare the way for the far more extensive government of Him, concerning whose kingdom it hath been foretold, not merely that it shall extend, like that of Solomon, from the Nile to the Euphrates, *but from sea to sea, and from the rivers to the ends of the earth.* The Saviour's kingdom hath already spread far beyond the limits and extent of Solomon's, and although it hath not yet reached to its full magnitude, the time will assuredly come, when, in the words of the prophet, the mountain of the Lord's house shall be established upon the tops of

the mountains, and shall be exalted above the hills, and all nations shall flow unto it. The promise of perpetuity given to David concerning the kingdom of his Son was so far fulfilled in this, that so long as the house of Israel and the seed of Abraham continued to be a nation, the posterity of Solomon sat upon the throne of Judah; but it derives its chief accomplishment from the perpetuity of *his* reign whom the wise king of Israel typified. Jesus, of the seed of David and the family of Solomon, shall rule over his spiritual Israel for ever, *for of his government there shall be no end.* His throne is eternally established in the heavens, *and his kingdom ruleth over all.*

We observe, in THE LAST PLACE, that as the builder of the temple of Jerusalem, Solomon was a type of Him in whom believers are built up into an holy temple in the Lord. — David would have done this important work, and built a place of worship for the people of Israel, but the Lord forbade him. He had been a man of war from his youth, and his hands had been too often imbrued in blood, to render his engaging in such an object either consistent or seemly. The accomplishing of this great and holy design was reserved for the peaceful reign of his illustrious son. Yet David, with a zeal worthy of his power and of his piety, prepared the way and provided the means which were needful for the future work. He had driven

the Jebusites from the mountain of Moriah, and thus purged from heathenism and idolatry the hallowed spot on which the future temple should be built; and he had dedicated the spoils of many conquered kings, and the tributary offerings of many dependent states, to the service and to the temple of the Lord. The place thus prepared was already sacred in the estimation of every true Israelite, as the place where Abraham had prepared to sacrifice his son, where the sword of the destroying angel had been arrested at the intercession of David, and where he had subsequently presented his sacrifice of thanksgiving. In this place and with these materials Solomon began his appointed work. The tranquillity of his reign afforded him the leisure, the immensity of his riches supplied him with the means, and the extent of his foreign alliances procured him the aid and the skill which were necessary for this magnificent undertaking. He added greatly to the wealth and to the materials which his father had amassed, and profited much by the national confederacies which his father had made. Availing himself especially of David's friendship with the Tyrian king, he obtained from him expert workmen to direct the labours of his servants, and skilful craftsmen to work in those ornamental arts which had even then arrived at considerable perfection in the wealthy city of Tyre, but were al-

most unknown in the poorer towns and villages of Canaan. With these advantages Solomon began the temple of Jerusalem, and the result was such as the preparations of the father and the wisdom of the son might lead us to expect. This sacred edifice was not remarkably large, but uncommonly splendid. It was the proud boast of Israel, the glory of Judea, and the wonder of the stranger who came to worship at its gates. When this magnificent structure was finished, a solemn convocation of all Israel was held, and on the great day of atonement sheep and oxen were sacrificed, *until the number could not be told.* The Lord accepted the temple which was thus built for the place of his peculiar abode, and received the offering with which it was thus dedicated as a sacrifice of a sweet savour, testifying his approbation by filling the house with his glory. In the presence of all Israel Solomon prayed unto the Lord and was heard; for when he had made an end of praying, fire came down from heaven and consumed the burnt-offering; *and all the people bowed themselves with their faces unto the ground, and worshipped and praised the Lord, saying, For he is good, for his mercy endureth for ever.*

That ancient temple, as we learn from the voice of inspiration, was a figure of the church, which is not carnal but spiritual, and which shall not be destroyed as was Solomon's, but abideth for ever. Jesus Christ is that New Testament king

by whose wisdom and wealth this holy temple is erected. The doctrine of apostles and prophets is the foundation on which this building rests; the spirits of the just made perfect, the saints of God, and the excellent of the earth, are the living stones of which it is composed — Jesus himself being the head of the corner, *in whom all the building fitly framed together groweth, unto an holy temple in the Lord.* For the erecting of this spiritual edifice preparation was made by the Father, and the work was executed by the Son, while thousands and tens of thousands have been called from the gentile world to labour in the work, and to gather together his saints, *who are the temples of the living God.* This Christian edifice, like that of Solomon, hath been dedicated unto the Lord by sacrifice and prayer, even by the atoning blood and the prevalent intercession of the friend and the Saviour of men. His sacrifice was accepted and his prayer was heard. A cloud did not descend as formerly upon the temple, but its vail was rent, and the heavens were darkened, and the earth trembled, when the emptied cup of the divine wrath fell from the dying Saviour's hand; and in that hour he purchased unto himself a church with the invaluable price of his own precious blood.

And O! that it might be said of us that we are God's building; that we are stones in this holy temple, and pillars in the house of our God. May

the Lord our Redeemer build us up in his most holy faith, and make us stedfast and immoveable until we are safe beyond the reach of change, having our portion in the New Jerusalem, that heavenly temple, from whence we shall go no more out for ever.

DISCOURSE XV.

JONAH AND CHRIST.

MATTHEW, xii. 39, 40.

An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.

THESE are the words of our Saviour to the wicked and unbelieving pharisees. Unreasonable as well as incredulous, they had neither considered attentively the means of conviction already afforded them, nor would they act agreeably to the impressions which had been irresistibly forced upon their minds. They had certainly an undoubted right to expect that any religion claiming authority to supersede their own, which had been announced from heaven and attested by so many miracles, should be itself accompanied with credentials equally strong and incontestable. The proofs which Jesus gave of his divine authority were so great and so numerous, that nothing but prejudice the most obstinate, and guilt of the deepest dye, could possibly resist them. But the great body of the Jewish nation, and especially the scribes and

pharisees, were possessed of that guilt and prejudice which were equal to this fatal and self-ruinous resistance. Sign after sign had been set before them, in the performance of many marvellous works; and when they could no longer deny the superhuman power which his miracles indicated, they maliciously ascribed them to the agency of Satan.

Before the time to which the words of the text refer, the opponents of Jesus had often called upon him to demonstrate that he was the Christ: nor had they made the demand in vain, for they had received the most abundant, and, but for their unreasonable prejudices, the most satisfactory proof. He had made the deaf to hear and the dumb to speak, the blind to see and the lame to walk; he had cleansed the leper and cured the sick, he had cast out demons, and even raised the dead! What more could Jewish incredulity and pharisaic prejudice demand? They sought a sign from above, challenging him to work some miracle in the surrounding atmosphere, or visible heavens. For the peculiar nature of this demand the following reasons may be assigned. The Jews evidently entertained the opinion, that over the higher regions of the Creator's kingdom magical impostors had less control than over the things of this earth, which are more immediately within the reach of human influence; and therefore they required a sign of Jesus, which they supposed he was unable to give.

They knew, moreover, that the commission of their Old Testament kings and prophets had been frequently attested by signs from on high. At the command of Moses, the hail, the thunder, and the lightning of heaven were poured forth upon the land of Egypt; at the prayer of Joshua the sun stood still on Gibeon, and the moon over the valley of Ajalon, until he had smitten the hosts of the Amorites; and at the prayer of Elijah the fire of the Lord fell and consumed his burnt-sacrifice in the presence of his enemies, the priests of Baal. Hence it was perhaps that we find the pharisees, not only on this but also on another occasion, thus reasoning with Jesus: "What sign showest thou, that we may believe thee? what dost thou work?" By which words we cannot suppose them to have asserted that Jesus had till then done no miracle, for they had already seen many of his wonderful works; but, as is evident from the words which follow, they sought some sign which they might consider greater than any he had yet wrought. As if they had said: What sign for thy religion dost thou show us equal to those by which our own was attested? If thou wouldst give us one such, let it be not of earth, but from heaven; for the truth of that doctrine which we believe we have this testimony, that *our fathers did eat manna in the desert;* as it is written, "He gave them bread from heaven to eat."

It was some miracle like unto that by which

their ancestors were sustained in the wilderness that the enemies of our Lord demanded, when he replied to them in the words of the text. But he who knoweth what is in man, knew that these hypocritical pharisees sought not this additional evidence from a desire of conviction, and therefore, although he had often granted such signs to sincere and devout believers, for the confirmation of their faith — as to Jacob, to Moses, to Gideon, and to Hezekiah — yet with the petition of those who now asked him, because they sought amiss, he refused compliance. As it is said, in the words of the parable, to Dives concerning his brethren, "If they believe not Moses and the prophets, neither will they be persuaded if one rose from the dead:" so Jesus knew, that if these incredulous men did not believe the works which he had already wrought on earth, neither would they believe if he gave them signs from heaven. Therefore his answer to them was, "An evil and adulterous generation" — that is, a spurious and degenerate race, who no longer hold the faith of Abraham, of Isaac, and of Jacob, nor the piety of Moses and the prophets — "seeketh after a sign, and there shall no sign be given it but the sign of the prophet Jonas."

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The first impression which the perusal of these words leaves upon the mind of every reader is, most probably, that our Lord refused to give his enemies so great and so convincing a sign as that

which they sought; but the very reverse of this is the true interpretation of our Lord's meaning. The sign which he promises to give them is even higher than that which they had demanded; for it is the same by which he was afterwards *demonstrated to be the Son of God with power* — even HIS RESURRECTION FROM THE DEAD. The emphatic difference intimated by the words of the text, between the sign which was sought and that which was predicted, consisted rather in the external nature of the miracles themselves than in the force of that evidence which they were calculated to afford. Jesus does not say that because the Jews had refused to credit his past miracles, and sought what they considered greater, they should only have one inferior to what he had already given; but having rejected his miracles done on earth, and demanded one from heaven, he forewarns them that any additional proof they should receive would not certainly be from thence, nor yet from the earth, but from under the earth — even from the grave: *for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.*

That Jonah was a type of the Saviour needs no further proof, and cannot receive any stronger attestation than the words of the text; being the words of Him by whose inspiration the entire record of the Bible hath been given.

The date of this prophet's commission is of high antiquity. For although in the canon of the scripture the book known by his name is placed after all the greater, and after four of the minor prophets, it is, notwithstanding, the most ancient of the whole. Jonah, as we learn from the fourteenth chapter of the Second Book of Kings, prophesied concerning Jeroboam, the second of that name, "that he should restore the coasts of Israel." It is evident, therefore, that he lived before the reign of that king; and the probability is, that he prophesied during the time of Joash, the father and predecessor of Jeroboam. He might, in his old age, have been cotemporary with Hosea, Amos, and Isaiah; but his threatening against Nineveh appears to have been denounced before any of their recorded prophecies were revealed. — Jonah was an Israelite of the tribe of Zabulon, the son of Amittai of Gath-hepher; and it deserves to be remarked that this birthplace of the prophet was within the province of Galilee, for it shows the falsity of that illiberal assertion of the pharisees, "that out of Galilee ariseth no prophet;" whereby they endeavoured to throw contempt upon the Saviour's claims to inspiration.

It is probable that all, or at least that most of the prophets uttered many predictions which were never committed to writing; and it is also probable that many of those which were recorded, not being necessary for the purposes of the gospel economy,

have not been preserved from oblivion by the care of His providence by whose inspiration they were at first given. Several short predictions, not contained in the Bible, have been ascribed to Jonah, but not being well authenticated, they have never been received into the canon of scripture. The only prophecy by him announced, and intended by the Spirit for the permanent edification of the church, is that relating to Nineveh, and recorded in the book which is designated by the prophet's name. — The character of Jonah's style is strictly narrative, and peculiarly simple. The devout and fervent prayer recorded in the second chapter hath ever been, and so long as good taste and true piety remain among men will ever be, deservedly admired. The whole record presents to us a rich and beautiful description of the sovereign power and the tender mercies of Jehovah.

The particulars of Jonah's narrative are briefly these: — He receives a commission from the Lord to preach against Nineveh, the capital of the Assyrian empire. This city had been so long, as Isaiah calls it, "the rod of the Lord's anger" against Ephraim and Judah, that its inhabitants could not be altogether unacquainted with the character either of the God or of the prophets of Israel. But Jonah, who was of a timid spirit, as his name, which signifies *a dove*, implies, shrunk from the very thought of delivering an angry message to a fierce and haughty people.

He knew how much the honest and faithful prophets, even in his own country, in the very land of vision and of prophecy, were exposed to insult and persecution from those who scorned reproof, and despised the admonitions of the Lord. But to the weakness of natural timidity Jonah added the guiltiness of spiritual pride. If he was anxious on the one hand for his personal safety, in the expectation that his prediction would be fulfilled, he was concerned on the other for the credit of his prophetical character, on the supposition that it might not be accomplished. He knew that the citizens of Nineveh were deeply plunged in guilt, but he knew also that the Lord is merciful, and oft repenteth him of the evil. Thus urged alike by the dread of danger and the fear of scorn, he attempted to flee from the performance of his duty, but was arrested in his retreat, was compelled to obey the divine command, and to proclaim the doleful message, *Yet forty days, and Nineveh shall be destroyed.* It is not improbable that he accompanied this prophetic denunciation with an account of the supreme authority and of the miraculous events by which he had been commissioned and conducted thither. The Assyrian monarch, deeply impressed with a threat so solemnly delivered, and preceded by circumstances so uncommon, repented him of his guilt, and caused a fast to be proclaimed, and supplication to be made. The Lord heard the prayers of the men of Nineveh, and accepted their

repentance. During the space of one hundred and sixty years thereafter, the sentence of destruction was suspended, even until their guilt was no longer endurable, and the cup of indignation was full. But Jonah, more solicitous about his own reputation than for the honour of God, or the preservation of one million of human beings, was angry with the divine forbearance. Yet the Lord condescended kindly to commune with his servant, and gently to rebuke him; exemplifying by a type, in the miraculous growth and sudden decay of a gourd, the sovereign power and goodness of his providence. Then said the Lord, "Thou hast had pity on the gourd for which thou hast not laboured; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are sixscore thousand persons that cannot discern between their right hand and their left?"

Having made these remarks concerning the prophet, we shall now consider, more particularly, those portions of his history which are applicable to the history of the Son of God.

Jonah was commanded to carry the Lord's message against the capital of Assyria: "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." This command was from God; and it was the prophet's duty, without hesitation, to have complied. Yet he dared to disobey, and attempted to fly from the

face of Him who filleth heaven and earth with his presence. Certainly no attempt could have been more foolish and vain; and we are left to conjecture what could have led him to suppose that it might be successful. We might have entertained the opinion that his religious faith was tinctured with the superstitious conceit of his heathen neighbours, that Jehovah was, as they considered their own gods to be, a local deity, and therefore imagined that, when at a distance from the land of Israel, he should be beyond the power and the influence of *the mighty God of Jacob*. His own words, however, forbid us to entertain this notion; for he said, "I am an Hebrew, and I fear the Lord the God of heaven, which hath made the sea and the dry land." But still, although he thus acknowledged the universal sovereignty of God, he attempted to fly whither he imagined the message of the Lord would not follow him to demand his service. He fled, like Cain, from the place where Jehovah was worshipped; and to avoid this unpleasant errand, was contented to be an exile from the land of his fathers, and from the altars of his God. With this intent he took his journey to Joppa, and being arrived there, found a ship ready to sail for a distant shore. He bargained for his conveyance thither, and having embarked, he launched forth into the deep. And now the prophet began to think himself secure, and to imagine

that, if once in a foreign land, he should hear no more of the burden of Nineveh.

But how vain is the attempt to flee from the power of an omnipresent God! Jonah escaped from the land of Canaan, but not from the influence of Him *who measures the waters in the hollow of his hand.* The ocean soon heard that irresistible command which the winds and the waves obey. No dark cloud on the distant horizon, no accustomed harbinger of the gathering storm, betokened its approach. A sudden tempest from the Lord envelops the surprised mariners, who abandon the thought of proceeding on their voyage, and endeavour to regain the shore; but their efforts are unavailing. To preserve their lives, they are contented to commit their cargo to the waves; but they spare that in which their danger lay, and they are not eased for all their loss. Thus lightened of their burden, again they struggle for the land; but they strive in vain: and now all hope of life is abandoned, for each succeeding billow seems to them the messenger of death. "Now they mount up to the heaven, and again they go down to the deep; and their soul is melted because of trouble." Now their hearts are softened with a sense of danger; and their tongues are loosened, not to curse, but to pray; for those mariners, heathens as they were, *prayed each unto his god.* But Jonah himself, the cause of all

this strife of nature and contention of the elements, of all this loss of property and risk of human life, prayed not; but was unconscious of his danger, and *fast asleep in the sides of the ship.* His companions awake him; they chide him for his carelessness; they accuse him of impiety. "What meanest thou, O sleeper! Arise, call upon thy God, if so be that he will think upon us, that we perish not." Alas! their stay was on a broken reed, when they leaned their hope upon the prayer of Jonah. A rebel against the authority, and a renegade from the worship of Jehovah, could be no fit intercessor at the throne of heaven. The prayer of his disobedient heart could not be expected to ascend, like the morning sacrifice, with a sweet-smelling savour; nor its answer to return, like the dew of heaven, to refresh the spirits, and to calm the fears, of the men ready to perish. But his guilt is soon detected, and his sin is punished.

The miraculous character of the storm, notwithstanding the distraction of thought occasioned by their fears, did not fail to draw the attention and excite the wonder of the seamen of Joppa. Its commencement, so sudden and unexpected; its continuance, so long and overwhelming; their preservation amidst it, notwithstanding repeated tokens of unavoidable destruction; and its partial operation, perhaps, upon the face of the deep, involving them in tempest and the terrors of death,

while all around was tranquil and safe. All these circumstances, or some of them, or else some other occurrence, whatever it might be, led them to conjecture that this was no ordinary storm, and that it was called forth by the vengeance of heaven against some guilty criminal, whom the divine justice would not suffer to escape. Under this conviction, they used means to elicit the occult truth; and the fatal lot fell upon Jonah. And now, in the midst of many heathen men, this lone worshipper of the true God stood confessed the guiltiest of them all. They demand his name and his occupation, his country and his crime. They are told; and thus the name of the living God is dishonoured, by his own prophet, before the votaries of superstition and idolatry.

Jonah had now reason to dread the immediate vengeance of his companions in danger. But the men among whom he stood had lived too close upon the borders of Israel to be ignorant of the mighty power of Jehovah, or of the hallowed office and the sacred character of his prophets. Accordingly, they dared not to use the power which was in their hands, nor to inflict the summary vengeance, which retaliation for the loss of property and the risk of life might otherwise have led them to execute. They were, on the contrary, exceedingly afraid, and sought the prophet's advice, saying unto him, "Why hast thou done this? and what shall we do unto thee, that the sea may

be calm unto us?" The guilty man was perhaps at this moment under the consciousness of sin, and, in the agony of remorse, weary of life, and reckless of death, he gave them that advice which seemed to him the best; but it only aggravated the burden of his guilt. As afterwards he thought that he did well to be angry even unto death, so now he imagined that it was better to die than to live, and better to perish in the depths of the sea than to be sent with a message of wrath against the city of Nineveh. "Take me up," said he, "and cast me into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you." And thus he gave counsel against that life which, being the gift of God, it was his duty to have preserved. But the generous mariners were unwilling to execute even his own sentence upon the head of the guilty Israelite. They made yet another effort; they rowed hard to gain the land: but they strove to no purpose; for they contended against the power of an almighty God, at whose command *the sea wrought and was tempestuous.* When, therefore, they could no longer strive against the will of heaven, they complied with the request of Jonah, and praying unto the Lord that they might not be charged with innocent blood, they cast him forth into the sea. And now, the self-devoted criminal being committed to the raging element, the command of Him who rides upon the whirlwind and

controls the storm went forth, and the sea was calm; and the astonished idolaters, when they perceived the sudden change, *feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.*

Jesus, the Son of God, received a commission to a guilty world and to a devoted nation, even as this ancient prophet did to a wicked and ill-deserving city. It was with a very different spirit, however, that Christ accepted the message committed to his charge. Jonah dreaded that his personal safety would be endangered, and that his prophetic character might be sullied. But Jesus knew, with the most perfect certainty, that his claims would be questioned, and his authority despised; and not only that his life would be in jeopardy, but that he should, in reality, be brought to judgment and to death. The prophet fled from the presence of the Lord, while the Saviour hastened to obey his will. The one, though a creature, refused to be the minister of his Creator: but the other, though the Son and the equal of God, hastened to accomplish his Father's pleasure. No sooner had the prophet left the coasts of Israel to flee from the Lord, than vengeance pursued him, and the winds of heaven and the waves of the ocean threatened to overwhelm him: and no sooner had Jesus left the glorious abodes of heaven, and the peaceful mansions of his Father's house, than all the storms of adversity beat upon

his head, and all the waves and billows of affliction rolled over him. The more that the mariners of Joppa strove to weather the tempest, and bring their afflicted bark to land, the more did wind and wave combine to arrest their progress, and embroil them in all the dreadful horrors of apparently impending death: and the longer that Jesus strove to conquer the opposition of his enemies, and the more that he laboured to accomplish the work of Him that sent him, the more was he exposed to the fury of his foes, and the more eagerly did they labour to compass his destruction. As Jonah, at the commencement of his voyage, was asleep in the sides of the ship, even while his companions in peril were rowing hard for their safety, and praying to their gods: so, in the beginning of his ministry, when overtaken by a storm on the sea of Tiberias, Jesus was in the hinder part of the ship, asleep on a pillow, and the disciples, alarmed for their safety, came to him, saying, "Lord, save us; we perish." But how different, on these occasions, was the slumber of the prophet and of the Son of God! The one forced by the fatigue of a criminal flight, and broken, perhaps, by the terrifying impressions of his guilty dreams; while the other, induced by the labours of a day spent in the service of God, was peaceful, undisturbed, and innocent. How different, also, was their awakening! The one, called to prayer in which he had no freedom or confidence, served only to spread

terror among his companions by the recital of his story; but the other, awakened to the exercise of his almighty power, rebuked the tempest; and the seamen marvelled, saying, "What manner of man is this, that even the winds and the sea obey him?" The mariners of Joppa, conceiving the tempest to be miraculous, and concluding that it was sent for the punishment of some deadly crime, caused lots to be cast, and it fell upon Jonah: on the vesture of the dying Saviour the lot was cast; but he was himself delivered for sin, though not his own, *by the determinate counsel and foreknowledge of God.* As the storm continued to redouble its fury, and the fears of the seamen to increase, it was thought expedient for the guilty to perish, that the innocent might be saved; and Jonah himself recommended that he should be cast forth into the sea: so, when the enemies of Jesus began to rage more fiercely, and the chief priests and pharisees were assembled in council, dreading the loss of their own authority and the vengeance of the Romans, Caiaphas thus prophesied, "It is expedient for us that one man should die for the people, and that the whole nation perish not."

Both these events were ordained of the Lord to bring about the designs of his providence and of his grace. But how different were the feelings which influenced the minds of the men who executed the decrees of Heaven upon the servant and the Son of God! The companions of Jonah,

although the votaries of the fiercest superstitions, sympathized with the sorrows of the prophet, and with heartfelt reluctance cast him forth into the sea; and although habitually the worshippers of that which was no god, thus prayed to the God of Israel, "Lay not upon us innocent blood; for thou, O Lord, hast done as it pleased thee." The countrymen of Jesus, on the other hand, though trained to the worship of the Lord merciful and gracious, yet sought, with bitter hatred, the death of the Redeemer; calling for it with clamorous and malicious zeal, and even imprecating upon themselves the curse of heaven—"His death be upon us and upon our children." "Let us not perish for this man's life" was the prayer of the seamen of Joppa, and it was heard: the storm ceased, and they were saved. That horrid prayer, too, of the Jews reached the ear of Heaven; and the imprecated judgment fell with awful vengeance upon those enemies of the Lord's Anointed; and it still endureth. When the prophet sunk into his watery grave, the sound of his immerging body, and of his cries and prayers, was lost amidst the loud noise of the contending elements. And so, when Jesus bowed his head upon the cross, and sunk into the tomb, every cry of pity, and every expression of pain, was lost amidst the tumult of his enemies and the convulsions of nature; amidst the rending of the rocks, and the bursting of the

clouds, amidst the earthquake and the thunder. The casting overboard of Jonah, with all its attendant circumstances, made a deep, and most probably a salutary impression upon the minds of his companions; they feared the Lord, and offered sacrifice unto the God of Israel. The death of Jesus, in like manner, hath led back many a wanderer to his God, and caused multitudes of unbelieving men to fear the Lord. The casting out of Jonah saved the seamen of Joppa from the waves of the ocean, and from the pains of an untimely death: the crucifixion of Jesus hath saved, and doth save, his people from the fierce billows of the Almighty's wrath, and from the sorrows of that death which shall never have an end. The casting out of Jonah was the temporal salvation of a few: the death of Christ gives eternal salvation *to as many as believe;* for it can *save to the uttermost,* and hath brought deliverance to that vast multitude *which no man can number,* and which is gathered *from every kindred, and tongue, and people, and nation.*

Now, the safety of Jonah has fallen a sacrifice to his own presumption; and he has paid, apparently with his life, the penalty of his disobedience. Now his ministry seems to be for ever closed; and his message to Nineveh to be buried with him in the depths of the sea. The wave which dashed him from the view of his dejected

companions has gone by, and another and another follows; but they mark no traces of the struggling prophet. Instantly the tempest ceases, and the sea is calm; but it is equally in vain that they seek for Jonah on its unruffled bosom, as it was that they looked for him amidst the broken furrows of its troubled surge. Willingly would these kind-hearted heathen mariners yet save the Hebrew stranger from his watery grave; but they see him no more; they infer that the last struggle is over, and that he has *sunk like lead in the mighty waters*. How different were the feelings with which the cruel Jews and the hypocritical pharisees beheld the Saviour descend into the grave; and with what malicious envy of his claims did they use every precaution to detain him there. Now, the rulers of Jerusalem, and the prince of darkness, looking upon the cross where the Redeemer had been stretched, and on the tomb where his dead body was laid, imagine that all their fears and all his hopes lie buried in that dark and narrow house. But over both the mantle of divine protection was spread; and the prophet and the son of God were alike safe in the bosom of the ocean and in the bowels of the earth.

To correct the disobedient spirit of his servant, the Lord sent forth a storm which could not be allayed except by his exposure to death, and he is accordingly cast into the sea. But He, *whose mercy endureth ever*, made provision also for the

security of his prophet's life, and prepared a great fish to swallow up Jonah*.

* Many objections against, and many apologies for, this portion of the prophet's narrative, have been made by the enemies and by the friends of revealed truth. And I know not whether, in many instances, the objections or the defences have done less credit to the wisdom of those who have made them, or more injury to the cause of truth and of religion. Augustine's Questions "de Jona;" Drusius "in Jonam;" and Calmet's "Dissertations" on the same subject, afford abundant evidence of this fact. I mean not to enter upon the controversy. To do so were equally endless, unedifying, and, I may add, unnecessary. The most frequent, and perhaps the most plausible objection which is brought against this portion of sacred Scripture shall alone, for a few moments, arrest our attention.

In the text, the reader of our English bible is informed that a *whale* was the fish prepared of the Lord to swallow Jonah. To which our objectors say, that the gullet of this fish is too narrow to admit any thing even half so large as the body of a man. This is true, I believe, of every species of the *whale* with which the enterprise either of science or of trade has yet made us acquainted. But then the error, if there is one, is to be found in our translation of the New Testament: for in the book of Jonah the Hebrew words GADOL DAG signify nothing more than a *great fish*, and so it is that our translators have rendered them; while the word CETOS, in the corresponding passages of the New Testament, although it is a name which was, by the Greeks and Romans, given to the *whale*, signifies also *any large* and *unwieldy fish*, of whatever kind it may be. But to answer this objection the more effectually, the defenders of this portion of the sacred text have exercised their ingenuity to prove that it was some other monster of the deep, and particularly they have assumed that it was the lamia, or sea-dog, which was intrusted with the safe-keeping of the prophet. But why should men strain conjecture and ingenuity to devise the means, where, even if this were ascertained, still the intervention of a miracle would be found necessary to the end? In the stomach of any of those animals which either the friends or the foes of religion have enumerated, it

Of what kind soever that creature was which received the outcast body of the prophet, whether of a known or an unknown species, whether of a genus previously created, or differing from all that had heretofore been, and for the present purpose expressly created, are questions which never have been, and most probably never will be, resolved. But by whatever means it was accomplished, the truth is, to the conviction of every one who believes the bible to be the word of God, that Jonah was preserved from death, and restored to the

would require the aid of Him that is Most High to resist the natural heat, and to prevent the power of digestion. Besides, is it not said that "the Lord *prepared* a great fish?" and while the very expression seems to imply that it was framed expressly for the purpose, does not reason also tell us, that the Lord could as easily do this, as summon some monster from any other region of the deep to attend upon the designs of his providence?

But perhaps the most true and applicable solution of the difficulty is, "That speculations concerning what may, and what may not, be probable, are evidently not applicable to works which exceed the measure of human power, and deviate from the course of ordinary events." The deliverance of Jonah was part of a dispensation, the procedure of which had been frequently carried on by signs and wonders, and of which the institution had been altogether miraculous. And surely there was nothing more wonderful in a fish being prepared to preserve Jonah, than in the manifold miracles of the wilderness; than in the divided waters of Jordan and the Red Sea; than in the fire called down from heaven to protect Elijah; or in the deliverance of Daniel from the alarming dangers of the lions' den. And we add further, in the words of the venerable Augustine on this subject, "Aut omnia divina miracula credenda non sunt, aut hoc cur non credatur causa nulla est."—*Either all divine miracles ought to be discredited, else there is no reason why this may not be believed.*

light of heaven and to the enjoyment of life; for on the third day the Lord commanded the fish and it vomited out Jonah on the dry land. — And thus Jesus also, though laid in the tomb, could not be detained there: he burst its bands asunder, and arose again. Jonah, though buried in the belly of the fish and sunk into the depths of the sea, was by the mighty power of God preserved alive; but the enemies of Jesus took care to ascertain the certainty of his death, and employed every necessary precaution, that no imposture might be used to set up a pretended resurrection. Yet how inefficient were all their efforts to retain the Lord of life in the state and in the dwellings of the dead! The Saviour was buried, but he rose again. Nor is this important fact a matter of record only, it was also the subject of ancient prophecy. The royal psalmist, looking onward through the medium of a thousand intervening years, and speaking in the name of Him by whom his harp of prophecy was strung, thus foretells that the Saviour of men should not decay and moulder in the grave: "Thou wilt not leave my soul in hell, nor suffer thine holy one to see corruption." On the third day, as he had himself predicted, in the words of our text, he arose from the dead. In the hour of death, the billows of divine wrath had with fierce and awful rage rolled over him, even as the waves of the ocean foamed over the body of the sinking prophet; but now the storm of indignation is past,

and on the third and hallowed morn, remembering his Son, as he had formerly remembered his prophet, Jehovah issues his command, and the angel of God descends to the hill of Calvary, the stone is rolled from the door of the sepulchre, and, while the earth quakes and the keepers tremble, Jesus arises from his bed of death, and comes forth the living Redeemer of a perishing world. Jonah suffered not from his imprisonment in the deep; and Jesus saw no corruption in the grave. The fish was commanded to give forth its indigested prey; and the grave was summoned to yield its uncorrupted dead. It is probable that the fish which swallowed Jonah received no injury from the detention of its charge; but the Saviour, as he entered the tomb, could say, in the words of the prophet, "O death, I will be thy plagues! O grave, I will be thy destruction!" and we know that, when he arose, *death was swallowed up of victory;* and we know that every true believer can now sing triumphantly, *O death! where is thy sting? O grave! where is thy victory?* Jonah had no influence over his dark and dreary destiny, nor any power to hasten his own restoration to the light of life; but Jesus rose as well by his own as by his Father's might, for he had power over his life *to lay it down and to take it again.* Jonah came up alone from the depths of the sea, and brought no treasures nor blessings from thence for himself or to his fellow-men; nor left he behind

him any opened passage from the chambers of the deep: but Jesus brought up with him from the tomb of Calvary the keys of hell and of death, whereby an egress has been opened for his disciples to follow him from thence; so that, when the sound of the last trumpet is heard, *the sea shall give up the dead which are in it, and death and hell shall deliver up the dead which are in them.*— Thus was a sign given to the faithless Jew, and also to the believing Gentile; and thus were the words of the text fulfilled, "That as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth *."

* Between this prophetic intimation and the actual history of the event, there may appear to the reader of the bible, who is unlearned in the ancient customs of the Jews, a considerable discrepancy. From the evangelic records of our Lord's burial and resurrection, it is evident that he continued in the grave only *one whole day*, together with *a part* of that on which he was crucified, and *a part* of that on which he arose from the dead. This is not what, in the phraseology of our day and language, would be called three days and three nights; but if we can prove it to have been so with the Jews and in the time of our Saviour, this will be sufficient to show the fulfilment of that important prediction.

The truth of Christ's resurrection, and the force of the evidence arising from that truth, is not involved in the merits of the present question. That he died, and that he lived again, after whatever space of time it might be, was enough to constitute that great event by which he was so powerfully demonstrated to be the Son of God. There is no prophecy in the Old Testament which specifies the time of his continuance in the grave, unless

The prophet restored to light and liberty, needs no further admonition to remind him of his duty,

we suppose that when St. Paul said, "Jesus rose again the third day, according to the scriptures," he alluded, not to the prediction of the Saviour, but to these words of Hosea — "After two days will he revive us, and on the third day he will raise us up." If such was the intention of the apostle, then the period mentioned by the prophet exactly corresponds with the historical records of the evangelists; as do likewise the following declarations of our Lord himself — "Destroy this temple, and *in three days* I will raise it up;" "The son of man shall be betrayed into the hands of men, and they shall kill him, and *the third day* he shall be raised again." It is only the prediction of the text, "that the Son of man should be three days and three nights in the heart of the earth;" which renders it necessary that we endeavour to reconcile the *foretold* with the *actual* period of our Saviour's continuance in the grave.

In entering upon this inquiry, we must observe that we are to try the accordance of the fact with our Lord's prophetic declaration concerning it, not by the sense which that declaration conveys to *our* ears and to *our* understandings, but according to the sense in which it would be received by the men to whom it was first spoken. Now every one who is acquainted with Jewish customs and Jewish literature knows that when they mentioned the intermediate time of two distinct events, they numbered not only the complete days which had intervened, but those also on which the things spoken of had occurred. Their observance of the rite of circumcision will serve to illustrate this matter. That ordinance they were commanded to observe on the eighth day; and we know that if a child was born within but a few minutes of the conclusion of a day, they were accustomed to reckon these few minutes of the birthday for *one* of the *eight* prescribed by the law. According to this mode of computation, as Jesus was laid in the tomb before the close of the day on which he died, this portion was justly reckoned for the first of the three days specified in the text. Many examples of this mode of computation might be cited from the scriptures of the Old Testament: let

or to challenge his submission to the will of Heaven. He has now learned how vain it is to at-

the following suffice. In the Second Book of Chronicles, the xth chapter and the 5th verse, we are told that Rehoboam said unto the people, "Come unto me *after three days*," which they understood to be an order to return to him on the third day; for it is added at the 12th verse, "that Jeroboam and all the people came to Rehoboam *on the third day*, as he bade them." There are certainly in the bible examples of a different mode of calculating intervening time; and we shall quote one instance, which yet serves clearly to demonstrate the truth of what we have already asserted in regard to the more common practice. We allude to the notice given by three of the evangelists of our Lord's transfiguration. Having each recorded the substance of a sabbath-day's discourse, they pass over the events of the subsequent week, and relate what occurred on the following sabbath, in the scene of the transfiguration. But on introducing the latter, in reference to the former event, Matthew and Mark say that it was *after six days*; and Luke, that it came to pass *about eight days after*: that is, the two former evangelists, speaking in language more accordant with our own, mention only the six whole days between the two sabbaths; while Luke, using the more frequent Hebrew idiom, and also that of the Greeks, in whose literature he was well instructed, calculates not only the six whole days, but the two sabbaths also on which the things spoken of were transacted. It is precisely in this last sense that we are to understand our Lord's prediction concerning the period of his continuance in the grave. It was this very portion of time which his words would suggest to the mind of every Jew who heard them, although literally they do not to ours: and it was this very time which, as the sacred historians inform us, he remained in the state of the dead, namely, one whole day, with a part of the previous and a part of the succeeding day.

To this interpretation the phraseology of the text may perhaps be objected, which expressly says, *three days and three nights*; whereas, although Jesus was a part of *three days*, he was only *two nights* in the grave. To this we answer, That the

tempt to fly from the face of an omnipresent God. His commission is renewed, and he prepares instantly to execute its purpose. He was the first prophet, as far as we can learn from the records of the bible, that was sent from the holy land to a heathen nation; and in this he was, no doubt, typical of that great prophet of Israel who was sent to be a light to enlighten the Gentiles. With the first intimation of the will of Heaven, as we have already seen, he refused to comply; but at last, after the teachings of the divine providence, he yielded a willing obedience. So when the disciples of Christ first received their commission to preach

Hebrews had no single word whereby to express the natural day of twenty-four hours, but called it either the *evening and morning*, or the *night and day*. Accordingly when they meant to express either what they would agree with us in calling three days, or what *they* would call three days, and *we* only a part of three days, they had no alternative but to use the circumlocution, "three evenings and mornings," or "three nights and three days." — Therefore we conclude, that the words of the text would suggest to the apprehension of the Jews that very space of time which Jesus continued in the state of the dead. And that they actually did so we have the most direct evidence; for when the chief priests declared to Pilate that they remembered Jesus to have said, "After three days I will rise again," the request which immediately follows clearly explains what they understood by our Lord's prediction, namely, that it would be void unless it were fulfilled by the early dawn of the third day; for their request was, "Command that the sepulchre be made sure *until* the third day." Therefore do we declare the prediction fulfilled, "That as Jonas was three days and three nights in the whale's belly, so *was* the Son of man three days and three nights in the heart of the earth."

the gospel, they were unwilling to carry the doctrines of their Master's kingdom beyond the cities of Judea; but when Peter had been instructed by the Spirit not to call any thing that God had sanctified "either common or unclean," he made known the gospel to the heathen; and all the Apostles rejoiced with him, because *God had granted unto the Gentiles also the words of everlasting life.*

Jonah had not preached long unto the people of Nineveh when they repented in sackcloth and ashes, and the Lord deferred the execution of his wrath, having seen their deep humility, and having listened to their earnest prayers. Nor was it long ere there were multitudes from among the heathen added to the gospel church, *of such as should be saved;* and ever since, out of many a gentile nation, hath the Lord been calling converts to his standard, gathering his flock into his fold, and filling up the number of his elect. For this purpose was Jesus raised from the grave, even as Jonah was delivered from the grasp of death, to preach repentance to heathen Nineveh. But how different was the impression made upon the mind of the prophet and of the Son of God, by the success of their respective ministries! Jesus rejoiced: Jonah was sorrowful. The prophet bewailed the reprieve of Nineveh: the Saviour wept over the impending ruin of Jerusalem. Jonah declared that he had reason to be angry even unto

death, because the Lord had been merciful: Jesus, himself brought up again from the grave, rejoiced, in seeing the travail of his soul, that he had given *his life a ransom for many*.

Thus have we seen this ancient prophet to be typical of the Redeemer, in several important circumstances: in his reception of his ministerial commission — contrasting with the willing obedience of Christ; in his imprisonment in the belly of the fish — corresponding with our Saviour's confinement in the grave; in his restoration to the light of day and the enjoyment of life — corresponding with Christ's resurrection from the dead; and in his ultimate mission to the people of Nineveh — prefiguring the gospel message of salvation *to a world lying in wickedness*.

The LESSON which this subject more especially suggests, is a warning to the sinner to receive the message of Christ with the same readiness with which the men of Nineveh received that of Jonah. — Let every one who is slighting the means of grace consider, under how much stronger obligations he is laid than were the men of Nineveh, to believe and obey. Professing, yet unbelieving christian, consider that *they* had no revelation of God to teach them his will, and no light of the Spirit to show them his way; but the word of God is in *thine* hand, and its very doctrines, it may be, are often on thy lips, and in thine ears. Remember that the men of Nineveh had not thine en-

couragement: their warning was all of judgment, speedy and terrible — *Yet forty days*, and Nineveh shall be destroyed; but to thee, while the voice crying in the wilderness saith, "Repent, for the kingdom of heaven is at hand," the message too of Mount Zion is proclaimed, "Believe in the Lord Jesus Christ, and thou shalt be saved." Consider the more abundant evidence which is given *thee*, than was given to the inhabitants of Nineveh concerning Jonah, that the great prophet of the New Testament was, to thee and to all men, the messenger of Jehovah. Consider the awful threatenings with which he has warned thee, and the rich promises with which he hath encouraged thee: consider the holiness of his character, and the righteousness of his government, the wisdom with which he is endowed, and the authority with which he is invested; and, remembering that there is no salvation in any other, hasten to believe and obey him. Tarry not, lest justice overtake thee; and lest even the idolaters of Nineveh rise up against thee in judgment, and condemn thee, *because* THEY *repented at the preaching of Jonas; and, behold,* A GREATER THAN JONAS IS HERE.

CONCLUDING DISCOURSE.

PART I.

HEBREWS, ii. 17.

. . . . . *In all things it behoved him to be made like unto his brethren.*

HENCE it is that holy yet imperfect men, under the Old Testament dispensation, were capable of becoming types and representatives of Him who was the untainted and all-perfect author of the New. Had he come to us in all the effulgence of his essential and eternal glory, no child of man could have fitly typified the Son of God. Had he taken upon him the nature of angels, and appeared in all the majesty of a celestial spirit, no mortal among the tribes of the earth could have fitly represented this immortal leader of the hosts of heaven. But he veiled the splendours of his divinity; *he passed by the angels who had sinned, and taking on him the seed of Abraham*, he became the brother and the friend of fallen man. Patriarchs, therefore, and prophets may justly be considered the representatives of Him, who, though he was God, was manifest also in the flesh.

We have already discoursed largely upon this

subject of typical prediction, and carried it farther than some, perhaps, may suppose we were warranted to do: for we know that there is in many a sort of feverish anxiety, and a cautious dread lest they should outstep the bounds of this sacred subject. The feeling of reverence for the exalted character of the Saviour which this bespeaks every one must respect; but still it appears that their fears are often, if not groundless, at least excessive. May not all who partake of our common humanity, may not the whole posterity of Adam, be in *one* sense compared with Him who condescended for our sakes to become man? And may not those especially to whom the spirit of revelation hath borne honourable testimony, be in every godly feature of their character considered typical of Him whom it behoved in all things *to be made like unto his brethren.* In regard, however, to most of those patriarchs and prophets whom we have accounted typical of Christ, we have the sanction of men deeply skilled in the mysteries of revelation, and for some of them the paramount authority of the gospel. Nor yet have we considered any of these Old Testament saints to be typical of the Redeemer, without first obtaining some testimony, less or more, that such was the will of God. But once assured of this, our attention has not been confined to that feature in their character, or to that event in their life, which more especially pointed to the Saviour; for we have em-

ployed others also, not so much to point out the typical reference, as to illustrate more fully, and to delineate more exactly, the offices and character of Him, *whom to know is life everlasting*. But although persuaded that such illustrations are as justifiable as they may be useful, still we are convinced that it is for the most part in one particular quality, circumstance, or event, that the Old Testament patriarchs are more especially typical of Christ. And it is with this view of our subject that we now propose to consider it; following, not the historical succession of the types, but the scheme and order of our Saviour's mediatorial character and work.

Is Christ our covenant head? Adam was his type.

Although it is not expressly declared in the history of Adam, as recorded in the Book of Genesis, that he was constituted the public representative of his posterity, in the covenant between him and his Creator; yet the consequences of his disobedience, not only to himself, but to his descendants also, sufficiently attest the fact, while the testimony of the gospel places its certainty beyond a doubt. Adam covenanted for himself and his posterity, and expected to transmit to them the blessings of his obedience; but *he fell* from his happy estate, and they became liable to the curse of his transgression. That the sons of

this common parent were involved in their father's guilt is evident. From whence, unless from this original source, is the sickness and pain, the misery and death, which have ever since wasted all the climes of the earth, and all the habitations of men? Was it not for this cause that death reigned from Adam to Moses, and from Moses until now, *even over those who have not sinned according to the similitude of Adam's transgression?* Assuredly: for except as our covenant head and representative, we could not otherwise have been polluted with the guilt, or have perished in the fall of our progenitor. And if we should have enjoyed, without meriting it ourselves, the happiness due to his obedience, shall we murmur if we suffer in the punishment due to his disobedience? But whether man will silently acquiesce or sinfully complain, the event remains: in Adam we have fallen —" from thence we sicken, and from thence we die."

Vast and dismal were the wide-spreading ruins of the fall; but now they are repaired. Christ is our representative in the covenant of restoration; and *as in Adam all die, even so in Christ shall all,* who by faith receive him, *be made alive:* for *as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.* Adam, innocent and happy, was placed in the midst of a fair creation: Jesus, having assumed the infirmities, though not the sinfulness

of our nature, came into a world lying in wickedness. Tempted amidst all the pleasures of Eden, Adam fell: tried amidst all the privations of the wilderness, Jesus withstood the allurements of the Wicked One. Adam, aiming to become as God, knowing good and evil, was driven forth from the source of knowledge and of life, and cherubim with flaming sword were set to prevent his return; but Jesus, the eternal God, stooping to become man, hath raised his fallen creature, and reopened the way to the tree of life. In Adam all his posterity were condemned for one transgression; but in Jesus every believer is justified from the guilt of many offences. That instant the natural man is born into the world, he is involved in all the guilt, and exposed to all the miseries of Adam's sin; but when the sinner is born again by the will of the Spirit, he is justified and saved by the merits of the Redeemer's righteousness. Thus as in Adam *sin hath reigned unto death*, so in Jesus Christ *grace hath reigned through righteousness unto eternal life*. By Adam we lost an earthly paradise, with all its terrestrial enjoyments: in Jesus, the believer is admitted to a heavenly inheritance, the happiness of which no tongue can tell, nor heart conceive. What our first covenant head could not keep, the second hath completely restored: for, saith the Saviour, "to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Thus the Son of God undertook to be our surety and federal representative in the covenant of grace; but for the accomplishment of his work the qualifications of Meekness, Wisdom, and Might were necessary.

Was Christ endued with meekness? Moses was his type.

This servant of the Lord was remarkably distinguished by a mind richly endued with this excellent virtue. In the course of his ministry it was rendered abundantly conspicuous; for it was often tried while, under circumstances of peculiar difficulty, he was the leader of *a gainsaying and rebellious people.* He had been reared to high expectations, yet it gave him no pain to descend into the lowest vale of humble life. He had been brought up in the city, and educated in the palace; yet he hesitated not to depart into the desert, and to dwell in the cottage. He had been honoured at the court of Pharaoh, and being called the son of Pharaoh's daughter, was probably looked on as the heir to the throne of Egypt; *but he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.* Many of the Old Testament saints were distinguished for their possession of this virtue, yet the prophet of Sinai excelled them all: "As for this man Moses," saith the word of God, "he was meek above all the men that were upon the face

of the earth."—But the meekness of the Saviour as much surpassed the meekness of the patriarch as his did that of other men; yea, as far as the heavens are above the earth, so far doth the humiliation of the Son, excel that of the servant of God. Had not Jesus been infinitely meek and lowly, he would never have condescended to become the covenant head of a guilty and rebellious people. Moses forsook the precarious honours and pleasures of an earthly court: Jesus, the certain glories and enjoyments of the throne of heaven. Moses descended but a little, to suffer affliction with his brethren: Jesus stooped low, to endure persecution and reproach for his enemies. The temptations and trials which exercised the meekness of Moses, are not once to be compared with those which were continually trying the patience of Christ. He was despised and rejected of men; yet when *he was reviled, he reviled not again; and when he suffered, he threatened not.* Great and mighty as he was, yet he put on the robe of humanity, thence becoming to the world a pattern of humility; and thus calling upon his disciples to be instructed by his example—*Learn of me, for I am meek and lowly in heart.*

WAS CHRIST ENDUED WITH WISDOM? SOLOMON WAS HIS TYPE.

If humility was necessary in the Son of God, that he might stoop to the work of man's redemp-

tion, wisdom was no less needful for its successful accomplishment. The whole scheme is, from first to last, an astonishing display of infinite grace and wisdom. From the first contrivance of the plan to its final and successful execution, all surpasses the feeble comprehension of man. Even the angels, who excel in strength, and who delight to look into it, are yet unable fully to apprehend its mysteries. How infinite, then, the skill of Him who could discern, contrive, and execute the whole economy of mercy, so vast and intricate! No finite wisdom can equal that of our Redeemer, but still it may be fitly typified by the prince to whom Jehovah said, "I have given thee a wise and an understanding heart, so that there was none like unto thee before thee, neither after thee shall any arise like unto thee." Accordingly, in penetration and judgment, in mental energy and acquired knowledge, Solomon had no equal. In the history of nature, and in the science of government, he excelled the wisest philosophers and the most skilful politicians. The fame of his wisdom spread among the nations, and distant princes were, by its surpassing excellency, attracted to his capital.

What tongue can sufficiently extol the wisdom that is infinite! Did the queen of Sheba come from afar to Jerusalem, to hear the wisdom of Solomon? It were well if all the queens and princes, and if all the men and women of the world would

flock to the mount of Zion, to hear the words of Him *like whom never man spake.* "She came to hear the wisdom, and to witness the glory of Solomon; but a greater than Solomon is here." In her own country she had heard more than she could believe, but when she had listened to the words of the wise king, and had seen all the works that he had done, she acknowledged "that the half had not been told her." And so the man who hath heard of Jesus by the hearing of the ear, may be attracted by curiosity to the foot of the cross, like the queen of Sheba to the throne of Israel; but when his ears are by the Spirit opened to hear instruction, and when his eyes are enlightened to behold the King in his beauty, then will he confess that a thousandth part hath not been told him of that Saviour *in whom are hid all the treasures of wisdom and knowledge.* Was the history of this earth and its productions known to Solomon? All things that are in the earth and in the waters that are under the earth, and in the heaven which is above and beyond them both, are open to the eyes of the Saviour and the Judge of men. Feeble, O monarch of Israel, was thy wisdom when compared with his, on whom the Spirit of the Lord did rest, the *spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.*

WAS JESUS ENDOWED WITH MIGHT? SAMSON WAS HIS TYPE.

This mighty judge of Israel was raised up at a time when his brethren stood much in need of a powerful champion to defend their cause; and he was endowed with the very qualifications which the necessities of the times most demanded. Wisdom in council, and skill in battle, would have been of little avail where the one was not aided by the energies of the state, and where the other had no army to conduct into the field. The spirit of Israel had sunk under the tyranny of the Philistines, and the policy of their oppressors had taken from them the very instruments of defence. But Samson was endowed with that supernatural strength which supplied the want of counsel and superseded the necessity of skill.

Jesus, for the accomplishment of his arduous enterprise, needed power, superhuman and miraculous power. As we have just seen, he had wisdom surpassing and divine: but strength also was needful for the great and important work which the Father had given him to do; and this the Saviour possessed. Ofttimes where the strength of man would have been altogether inefficient, the power of Him who was despised of men prevailed; even as the champion of Israel, without any weapon of war, put his enemies to flight, and *slew*

a thousand men. By the touch of Jesus the sick were healed, and by his word the dead were raised. His "Peace! be still," calmed the waves; his "Arise and walk," strengthened the lame; his "I will, be thou saved," prevented the dying; and his "Arise! come forth," revived the dead. As Samson had to combat not only with men, but had to struggle, too, with the beasts of the field: so had Jesus to contend with the principalities and powers of the earth, and *with spiritual wickednesses in high places.* As Samson overcame the lion, and rent him asunder, although there was no weapon in his hand: so did the Lion of the tribe of Judah overcome the prince of darkness, who, *as a roaring lion, goeth about seeking whom he may devour;* and yet no weapon was in the hand of the Saviour, except *the sword of the Spirit, which is the word of God.* As Samson released himself from the city of Gaza, where he was confined and guarded, carrying off its gates and its bars *to the hill before Hebron:* so Jesus, shaking off the fetters of death, and bursting asunder the gates of the grave, opened to himself and to his followers a way of access through the tomb to the temple in the heavens. As Samson, at his death, slew more of the enemies of Israel, than all who, during his life, had fallen under the might of his arm: so Jesus, in dying, obtained the victory, overcoming him that had the power of death, and slaying the enmity of thousands, even thousands of thousands,

of those who believe and are saved by his blood. Great was the might which the Saviour needed; and which, blessed be the God of love, the Saviour had in that hour when he bore our griefs and carried our sorrows, when the curse of a broken covenant lay upon him, when the fiery deluge of an injured law fell upon his head, and when the bitter cup of his Father's wrath was poured into his soul. Under this, the strength of Samson and the fortitude of all the mighty men upon earth must have sunk. But here the Saviour conquered; and by his might accomplished that which, with infinite wisdom, he had devised, and with unbounded humility undertaken.

For the accomplishing of his mediatorial work, it was necessary that our Redeemer should be invested with the offices of Prophet, Priest, and King.

In his prophetic character, Moses was the Saviour's type.

Thus, in a twofold sense, do we consider this patriarch to have shadowed forth the character of Jesus. He is the fittest representative that the whole scope of the Bible affords of Christ's humility, since the Spirit declares concerning him that he was the meekest of all the men that ever were upon earth. Nor is he less distinguished as a prophet, or less qualified, in this respect, to be the type of Him by whose inspiration all prophecy

has been given. There were many prophets in Israel; but there was none of them could be compared with this faithful servant of the Lord. For what saith the scriptures? "There arose no prophet in Israel like unto Moses, whom the Lord knew face to face." Thus, while inferior and future prophets received their communications in dreams and visions of the night, the Lord spake unto Moses familiarly, *even as a man speaketh unto his friend.* Who then so fit as the chief of the prophets to prefigure Him who is the Author of prophecy? We are the more fully warranted to assign to him this honour, because the man of God hath claimed it for himself. Addressing the children of Israel, he thus foretells the character of their future Messiah: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken." Thus Moses foretold the great similarity which should exist between himself and his illustrious Antitype; nor can the attentive reader of the Bible fail to perceive the accurate accomplishment of this prediction.

Like Moses, the Saviour was of the stock of Israel, from among the brethren of those to whom the patriarch prophesied. Like Moses, who left the court of Pharaoh to be a shepherd in the desert of Midian, Jesus left his throne in the heavens to be the shepherd of his people in the wilderness of this world. Like Moses, his infant life had been

exposed, and he was forced to seek shelter in the same land from which the patriarch had fled. Like Moses, who led ancient Israel from the house of bondage, Jesus conducts his spiritual Israel from the captivity of sin and Satan. Like Moses, who fed the Hebrews with manna from heaven, Jesus feeds his people with the bread of life, which also cometh from above. Like Moses, who brought water for his armies from the flinty rock, the stream of which followed them in all their journeys, Jesus gives his people to drink from the wells of salvation, which flow unto eternal life. Like Moses, who fasted forty days and forty nights on the mountain, when he received the commandments of God, Jesus endured like hunger and thirst, when he was tempted by the devil, in the wilderness. Like Moses, the Saviour confirmed his mission by miracles, until even his enemies acknowledged that it was never so done in Israel. And like Moses, who, at the command of God, went up into the mountain to die, Jesus laid down his life, according to the will of heaven, saying, "Father, not my will, but thine be done."

In his priestly office, Aaron was the Saviour's type.

It was necessary that the Jewish high priest should be of the tribe of Levi and of the family of Aaron. Jesus, it is true, was of a tribe from which no man gave attendance at the altar; but he was

not, on this account, inferior to Aaron, or disqualified to be the high priest of a guilty world. As every high priest was taken from among men: so Jesus was of the seed of Abraham, and of the stock of Israel; for, in the words of our text, "It behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God." As it was forbidden that any one should be raised to this high and sacred office, who was of unsound, deformed, or imperfect body; so Jesus, the Lamb of God, and the High Priest of our profession, *was without spot or blemish.* As Aaron was commanded to purify himself when he went into the presence of the Lord: so was Jesus at all times free from every stain of guilt: for *he was holy, and undefiled, and separate from sinners.*

Were Aaron's official robes uncommonly rich and splendid? The divine graces which adorned our Redeemer, even in his humiliation, were far more glorious: *he was clothed with righteousness as with a garment.* Were the names of the tribes of Israel engraven upon the breastplate of Aaron? and did he carry them with him when he went to worship before the Lord in the most holy place? The names of his saints are set as a seal upon the heart, and as a seal upon the arm of their Redeemer; and he bears them with him into the holy of holies, in the heavenly temple. Did Aaron, once a-year, enter into the sanctuary; and,

for the sins of his people, draw near to the mercy-seat with the blood of the sacrifice? Jesus hath, once for all, entered into the presence of God for us; presenting, in his own precious blood, the price of atonement. Did Aaron, on the day of this great annual solemnity, plead with Jehovah for his brethren's sake? Jesus, our great high priest, having now entered into the holiest of all, *maketh continual intercession for us.*

As Aaron was anointed with the holy oil, with which no other might be consecrated; and, invested with higher honours, was set over all his brethren: so was Jesus anointed with the Holy Ghost above measure; and, having completed the duties of his office on earth, he is again raised to his throne in the heavens, and appointed head over all things to his church. Aaron hath now resigned his office into the hands of our great High Priest, who not only presents the gift of Israel's praise and thanksgiving before the throne of his Father, but receives for himself also the homage of the faithful in heaven and on earth, of angel and archangel, of the saints below and of the spirits of the just made perfect which are above. Our High Priest, whilst on earth, was clothed with humility, and his outer garb was mean when compared with the splendid raiment of Aaron: but now he is raised to honour, and is arrayed in all the glory which befits the lofty station to which he is exalted.

In his kingly office, David was the type of Jesus.

Notwithstanding all its blemishes, there are few of the characters which are drawn in the sacred records more amiable and engaging than that of David. He was an eminent type of the Redeemer. And what human being could more properly prefigure the beloved Son of the eternal Father than *the man according to God's own heart?*

David, the son of Jesse, was born in Bethlehem, of which it was afterwards prophesied, "Out of thee shall he come who shall be Ruler over my people Israel." Jesus, of the same family according to the flesh, was born, as the prophet thus predicted, in that same city where David dwelt. From a humble station in private life, the Psalmist was raised to the highest earthly rank: for he was taken from the sheep-cotes to be ruler over the tribes of Israel. From the meanness of his earthly origin, Jesus also rose to glory and honour; and from the manger in Bethlehem he has been exalted to his throne in the heavens. It was through much tribulation that David attained his regal dignity; and it was through the sorrows of life, and through the agonies of death, and through the valley of the grave, that the King of glory had to pass, until *he was made perfect through suffering*. As David signalized his valour, by his victory over the champion of the Philistines, slaying

him with an unwonted weapon of war, and with his own sword beheading him: so Jesus triumphed over the champion of the rebel angels, slaying him with *the sword of the Spirit*, and *by death destroying him who had the power of death*. Thus David first recommended himself to public notice, and opened his way to the throne, by going forth as the avenger of insulted Israel; and thus our Redeemer first acquired incarnate glory, and a title to his mediatorial crown, by rescuing from the degradation of slavery a captive and oppressed people. David at last, having survived his persecutions and overcome his enemies, ascended the throne of Israel; and Jesus also, having endured the contradiction of sinners, and by his death obtained the victory, hath ascended the throne of heaven, to reign over the spiritual Israel of God.

The peace of David's government was often interrupted by wars and rumours of wars; by threatened tumults and actual rebellions; but over all opposition he was at length triumphant, and transmitted a powerful and a peaceful sceptre to the hands of his successor. In like manner hath the tranquillity of the Messiah's reign been often interrupted by the hatred and the violence of persecuting and ungodly men; and his authority may yet be opposed, and the peace of his kingdom may again be disturbed: but in the end he shall assuredly be victorious; for *he must reign until he hath put all his enemies under his feet*. David,

amidst many other conquests, subdued the Jebusites, and drove them from that holy hill whereon the temple of the Lord was afterwards erected. Jesus, too, hath conquered many a gentile nation; but instead of expelling them from the mountain of the Lord's house, *he hath broken down the middle wall of partition*, and brought them into his temple. With his servant David, Jehovah made a covenant of perpetual royalty, which endured for many generations. But unto his Son he saith, "Thy throne, O God, is for ever and ever."

Is Jesus our great High Priest for ever, and, at once, our Prophet, Priest, and King? In this Melchizedec was his type.

As Abraham, the friend of God, was returning from the slaughter of the king of Elam and his associates, he was met by the venerable Melchizedec, who brought unto him bread and wine, for the refreshment of his faint and way-worn followers. And thus also doth Jesus, our true Melchizedec, meet, in the wilderness, all the spiritual followers of faithful Abraham, sustaining them with the bread and with the water of life, while they fight the battles of the Lord, and travel onward, by the steep and the narrow way, to their eternal dwelling-place in the heavens. All that we know farther, from the page of history, concerning this an-

cient servant of the Lord is, that he was king of Salem, and king of righteousness; that he was a priest of the most high God, who received tythes of Abraham, and blessed him that had the promises. Jesus, too, may well be styled king of Salem: for the prophet calls him — and all the actions of his life, and all the lessons of his ministry, declare him — "the Prince of Peace." A king of righteousness, also, is the Saviour of men; for it is said of him, "A sceptre of righteousness is the sceptre of thy kingdom: thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above all thy fellows." To Jesus shall all the spiritual seed of Abraham not only give tythe, but yield also the undiminished offering of a broken and a contrite spirit; and presenting also unto him their bodies, a living sacrifice, holy and acceptable, which is their reasonable service. And, moreover, as Melchizedec blessed Abraham; so in Jesus shall all the true seed of Abraham be blessed.

To the kings of Israel it was not allowed to officiate at the altar: this was reserved for the sons of Levi, who, on the other hand, were not permitted to ascend the throne; the temple was their portion. But Melchizedec was not restrained by the peculiar statutes of the house of Israel. While he ruled upon the throne, he presided also at the sacrifices of his people. He was king of Salem,

and priest of the most high God; and, as a prophet, he blessed him in whose offspring all the families of the earth were to be blessed. Jesus, also, that great Prophet, by whose inspiration all human prophets were instructed, is at once *the King of Kings*, and *the High Priest of our profession.*

Not only do these brief intimations concerning Melchizedec render him a fit type of the Messiah, but even the silence of the sacred records in regard to the other portions of his history, becomes subservient to the same purpose. We are not told either of his birth or of his death; of his consecration to his offices, or of his demission from them; nor whether he had a predecessor or a successor, either at the altar or upon the throne. All, therefore, concerning the beginning and the end of his personal, regal, and sacerdotal character, is involved in the most perfect obscurity; so that he is said by an apostle to have been without beginning of days or end of life; and therefore, also, is he said to have been without father, without mother, without descent, and abiding a priest continually. Therefore, in all this, he was a fit emblem of Him who had no father as man, nor mother as God; who, in his divine nature, was from eternity, and, as our Immanuel, endureth for ever; whose sovereignty is unchangeable, and whose priesthood can have no end: "for he ever liveth to make intercession for us:" *He is a Priest for ever, after the order of Melchizedec.*

With all this preparation of personal and official endowment—with all these gifts of meekness, wisdom, and might; and invested with all these offices of Prophet, Priest, and King—Jesus, our new covenant Head, came to be our *Sacrifice*, our *Saviour*, and our *Guide*.

Is Christ our sacrifice? Isaac was his type.

The faith of Abraham had been long, and often, and severely tried. The gift of his promised son, in which all his fondest hopes were centered, and which had been so long withheld, was at length bestowed. Isaac was born, and grew up to manhood, under the eye of his fond and happy parent. But a command came which blighted his joys, which darkened his prospects, which dashed the cup of happiness from his lips, and filled his soul with all the bitterness of parental anguish: "Take thy son, thine only son Isaac, whom thou lovest, and offer him upon one of the mountains that I shall tell thee of." Dreadful to the soul of the patriarch must have been this solemn mandate; but it came in the well known voice of Heaven, and he, who had long believed, hesitated not to obey. The soul of Abraham yearned over his son, yet he prepared to offer him for a burnt-offering. And thus Jesus, though the well-beloved Son of God, was given up by the eternal Father to be a sin-offering for man. It was not possible

that a more decisive trial of the patriarch's faith could be made, or that a more devoted instance of his obedience could have been yielded. Nor was it possible, perhaps, that the eternal Father could have given a stronger demonstration of his love for men; or that the eternal Son could have given a more convincing proof of his readiness to do his Father's will, than by consenting to be the gift of God to a ruined world, *and to give his life a ransom for many*.

It was for no crime of Isaac's that he was summoned to the altar; neither was it for any guilt of his that the Saviour was nailed to the cross. Yet Isaac consented to die, although he might have saved himself by agility or force; and Jesus permitted his enemies to lead him *as a lamb to the slaughter*, although he had power either to lay down his life, or to withhold it. To one of the mountains of Moriah was Isaac led, and on an eminence of the same was Jesus crucified. Arrived at the foot of the mountain, Abraham laid upon his son the wood intended to consume the sacrifice; and our Redeemer, up the sides of the same mountain, bore the ignominious load of the accursed tree. As it was Abraham's hand, the father's hand, that was to be lifted against his son; so was it God, even the Father of our Lord and Saviour, who delivered him to death: "It hath pleased the Lord to bruise him, thou hast put him to grief," saith the prophet. Abraham's sacrifice

was prevented, and his son was saved: the fatal knife had been uplifted, when the voice of Heaven was again heard — "Lay not thine hand upon the lad, for now I know that thou fearest God." But there was no reprieve for Jesus: a ram caught in the thicket was offered instead of Isaac; but there could no substitute be found for the Lamb of God, for *his* sacrifice alone could take away the sins of the world. Yet, as Isaac survived the sacrifice on the mountain of Moriah, death being turned aside from its victim: so did Jesus arise to life again after the sacrifice of Calvary, death being there deprived of its sting, and the grave of its victory.

Is Jesus our Saviour or ark? Noah was his type.

The sins of a rebel-race called down the judgments of Heaven, in the waters of the deluge, and the guilt of a world lying in wickedness hath kindled the flames of everlasting punishment. To prevent the one from rendering the earth without inhabitants, Noah was warned of God to prepare an ark for the saving of his house; and to prevent the other leaving the kingdom of heaven without any soul of man for its subject, Jesus was commissioned to prepare the ark of his covenant, that as many as would believe might therein be saved. Except in this ark of Noah, there was no safety from the waters of the flood; for on trees and on rocks, on towers and on mountains, the terrified

inhabitants of the earth, flying from the sweeping deluge, sought in vain for shelter. The pitiless storm raged but the more; the increasing flood pursued their retreating steps, until at last the water came in unto their souls, and they perished amidst the judgments of Him whose warnings they had despised. And thus too, except in the ark of Jehovah's covenant, there is no shelter from the storms of divine wrath: every other defence that is sought for here will prove but a refuge of lies; and it will be to no purpose that they who despise its shelter now shall hereafter call to the rocks and mountains to fall on them and cover them from the face of their Judge.

Amidst the scoffings of an apostate race, Noah during many years preached righteousness, and prepared his ark for the approaching deluge. Jesus also, both in his life and by his doctrine, preached righteousness, during the whole period of his ministry, *in the great congregation* of an unbelieving people; preparing, at the same time, his scheme of salvation for the deliverance of the faithful from the wrath that is to come. Many, who had mocked at the preparations of Noah, lived to see his work completed, and to behold his bark tossing upon the troubled and increasing waters; and many too of those who had despised the preaching and disregarded the works of Jesus, lived to witness his calamity and to mock at his cruel sufferings. But some, perhaps, who had scoffed at the

ark of Noah, died acknowledging the value of its protection, and repenting of their unbelief; and all they who despise the ark of the Redeemer's covenant shall, in the pains of never-ending death, acknowledge that, *out of Christ, God is a consuming fire.* That scorned ark of the patriarch outrode the storm, and at length rested safely upon the mountains of Ararat; and so our gospel ark, although it did once founder amidst the storms of wrath, and was enveloped for a season amidst the floods of death, hath yet righted again, and now rides triumphant, lifting up, in the sight of many who are ready to perish, the flag of peace and the promise of shelter.

When once Noah and his family were in the ark, its doors were closed, and they could not again be opened, so that no protection could be afforded to those who were perishing around: but Jesus saves unto the uttermost; for the ark of his gospel covenant shall never be shut, so long as heaven and earth, and sun and moon, and time and sense, endure. The Lord made a covenant with Noah, and gave him the rainbow for his sign, that the waters of the flood should no more return to cover the earth: and unto them also who are saved by grace, and delivered from the grave, there is no more danger; *for over them the second death shall have no power.* The dove returning with the olive leaf, the symbol of peace, brought tidings of great joy to the prisoners of the ark: and the Spirit of

God, who, in the likeness of a dove, descended upon the Saviour, brings also tidings of consolation to those prisoners of hope who have taken refuge from the wrath to come in the strong-hold of the gospel. Noah, when he came forth from the ark, offered sacrifices *of every clean beast unto the Lord*. Jesus, also, hath presented his spotless offering; and if God was pleased with that of Noah, much more with that of Christ: for it is it which hath lulled the tempest, and smoothed the ocean, and opened to believers the haven of eternal repose: "This is as the waters of Noah unto me," saith the Lord to the believer; "for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee."

Is Jesus our leader or guide? Joshua was his type.

Moses, that faithful servant of the Lord, was honoured to be the deliverer of Israel out of Egypt, and to guide them through the wilderness of Sinai. He led them to the very borders of Canaan; but over its utmost limits he might not pass, and another must conduct the people of God into the possession of their promised land. Even so the law given by Moses is often honoured *to be a schoolmaster to lead men unto Christ*, delivering them from ignorance grosser than Egyptian darkness, and by the terrors of Sinai arousing them

from the lethargy of sin. But it can neither save from the horrors of the wilderness, nor conduct to the promised inheritance of our Immanuel's land. There Moses resigns his commission; and here the law confesses its weakness. Moses, who had conducted Israel through the desert, is ordered to the mount of Pisgah, from thence to view the promised land, and render up his soul unto God. And thus the law, which alarmed the sinner with the thunders of Horeb, having thereby driven him believing to the mount of Calvary, shows him from thence the distant shores of the heavenly Canaan, and resigns its curse.

To lead God's ancient people into the land promised to their fathers, Joshua, who had formerly visited it, is appointed: and from the heavenly Canaan, destined for the spiritual Israel of God, Jesus, who had dwelt in it from eternity, is sent to convey them thither. Under the conduct of these leaders, thus qualified for the execution of their enterprise by a previous knowledge of the places whither they went, the temporal and the spiritual Israel of God were, and are, conducted to their respective possessions. The followers of both are led through the wilderness, and brought to the very confines of their respective possessions; so that, by sight and by faith, they can observe their fertility, and discern their beauty, and tell their towers, and mark their bulwarks; but still the waters of Jordan swollen with autumnal

rains, and the floods of death troubled with the fears of nature, lie between them and their expected rest. But Joshua, at the command of the Lord, advances at the head of his armies; the feet of the priests who lead the van touch the water, and Jordan rolls back at their approach; a passage is opened by which the hosts of Israel march in safety, and soon they stand within the confines of the land promised to their fathers. Through the floods of death the armies of the faithful must also pass; but Jesus their Leader has already gone over, cleaving the waves, and opening a passage for his followers. They can now without dismay approach the brink of the grave, and without terror descend into its caverns; for they know that the fetters which would have confined them there have been broken, and that the barriers which would have prevented their egress have been overthrown, and the Captain of salvation has already gained that happy shore, where they too shall at last arrive in safety. As Joshua did, so does Jesus, lead his followers to victory. And how similar are the means by which these respective triumphs were and are obtained? It was not by their own might and prowess that the Israelites gained a footing in the land of Canaan. Nor is it by their own wisdom, or by their own strength, that the followers of Jesus obtain an entrance into the kingdom of heaven. Yet Israel must go armed over Jordan; and the follower of

Jesus must equip himself for the battle. He must betake himself to his work and to his warfare, as if he could do all; and yet he must depend entirely upon the divine grace, knowing *that without it he can do nothing*. As it was Jehovah who gave the land of Canaan into the hands of the Israelites, so it is Jesus who hath purchased the kingdom of heaven for all believers.

The victories obtained by the Lord's people, under the command of Joshua, were fought for after the passage of the Jordan, and within the confines of the promised land; for they had to drive out the heathen from the lot of their inheritance. But thy warfare, O Christian! shall be finished in the wilderness, and thy last battle shall be fought on the shore of that flood which separates thee from the land of thy promised rest; so that all beyond the river of death shall be harmony and peace. Thou shalt find no foe to encounter there; for even Satan hath been already seen *as lightning falling from heaven:* nor are there any strong-holds of the enemy to be stormed there; for our Forerunner hath already prepared mansions for all his followers; and thither he is continually conducting them to the most blissful habitations of eternal rest.

CONCLUDING DISCOURSE.

PART II.

HEBREWS, ii. 17.

. . . . . *In all things it behoved him to be made like unto his brethren.*

FROM the former part of this discourse it is evident that by personal types alone the whole scheme of redemption was shadowed forth, under the Old Testament dispensation. By a covenant of grace, the Son of God undertook to deliver man from the fatal effects of the broken covenant of works. In order to accomplish this, it was necessary that he should become the federal head of believers in the new covenant, even as Adam had been the covenant head of all his posterity under the old. For this purpose, Jesus must descend from his throne, to enter upon an intricate and an arduous work, in the face of cunning and powerful adversaries; and therefore it was needful that he should be endued with *meekness*, *wisdom*, and *might*. But ere he can repair the ruins of the fall, he must instruct the ignorant, and atone for the guilty, and subdue and govern the rebellious: and

therefore it was necessary that he should be invested with the offices of *Prophet*, *Priest*, and *King* — and that not merely for a limited time, but for ever. Moreover, as the people whom he came to save were involved in guilt for which no finite offering could atone, and exposed to wrath which nothing but an almighty arm could avert; and had wandered so far into the deep recesses of the desert, that none but an omniscient guide could bring them back, — it was therefore needful that he himself should become our *Sacrifice*, our *Saviour*, and our *Guide*.

Thus Christ became our new covenant head; and we have found that in this, Adam, our old covenant head, was his type. He was endued with *meekness*, *wisdom*, and *might;* and we have found that in these, Moses, and Solomon, and Samson were his types. He was qualified for his work by being a *Prophet*, *Priest*, and *King;* in which we have found that Moses, and Aaron, and David, were his types. He is our great *High Priest for ever*, and Prophet, Priest, and King in one; and in this Melchizedec was his type: while, as our *Sacrifice*, *Saviour*, and *Leader*, Isaac, Noah, and Joshua were his types.

Such is the scheme of man's redemption, fulfilled in the ministry of the New Testament, and typified under the economy of the Old. But there are still certain events, of much importance, connected with this great mystery of *God manifest in*

the flesh, which are also recorded in the gospel history, and typified in the lives of patriarchs and prophets — which deserve our notice, and to which we would now direct your attention. Some of the circumstances we allude to were accessary to the death of Christ, while others were the result of that important event.

Great and awful was that accumulation of guilt which required the sufferings of the cross; and dreadful was the deed in which every child of Adam's race took a part, when, by his sins, he assisted in nailing the Saviour to the accursed tree. Yet fearful as the transaction was, if a guilty world is to be saved, Christ our Sacrifice must be slain. He must be led to judgment and to death. But how shall this be accomplished? What shadow of excuse can there be found? for he hath done no violence, neither is there any deceit in his mouth. If, therefore, he is delivered unto the judge, it must be by treachery; and if he is put to death, it must be by the hands of murderers.

And so it was; Jesus was *betrayed* by a pretended friend, was *murdered* by his brethren, and was *buried* three days in the grave: and in these things, JOSEPH, ABEL, and JONAH were his types. But, rising again from the dead, he became the *Foundation of believers*, who are built up into an holy temple in the Lord; of which SOLOMON, the founder of Jerusalem's temple, is his type. And, to complete the blessings of his covenant, he be-

comes the *Father* of all them who truly repent and believe, and who are called by his name, Christians; in which JACOB, the father of the Israelites, is his type. And now, to a brief consideration of these particulars permit me to direct your attention.

WAS CHRIST BETRAYED BY A FRIEND? JOSEPH WAS HIS TYPE.

In the circumstances of the respective acts of treachery, under which the beloved Son of God, and the darling child of Jacob suffered, there certainly is not, to the very letter at least, an exact similitude. In the case of Jesus, it was the deed of a single traitor: but in that of Joseph, it was an act of conspiracy — and in the case of Jesus, it was the deed of a pretended friend: but in that of Joseph it was the act of cruel and unnatural brethren; and yet there must have been the external appearance of friendship and of kindly affection in both, else Judas could not have maintained his footing in the company of the disciples, nor would Jacob have intrusted the safety of his favourite to the discretion of his brethren.

It will also appear that there are other typical persons of the Old Testament, whose endurance of treachery bears almost, if not altogether, as strong a resemblance to that of Jesus as Joseph's doth. Samson was betrayed by the wiles of Delilah, and David by the crafty counsels of Ahithophel. But

then both the judge and the king of Israel were, by the providence of God, deservedly subjected to this treachery, and to its consequences, for the punishment of their crimes: while Joseph and the Saviour were both innocently exposed to the effects of similar baseness, to the end that they might ultimately *save much people alive*. The more immediate effects of that treachery by which Samson suffered, were similar to those which, from the like cause, were endured by Joseph and the Saviour: for, like Joseph, he was led to prison; and, like Jesus, to the grave. But the more distant consequences were greatly different; for although, in his closing scene, like Jesus, he did more injury to the enemies of Israel than all that he had done in his life, yet here his triumphs ended: whereas the prison and the grave whither Joseph and the Saviour had by treachery been brought, were to both but the threshold of power and of renown. Joseph taken from the dungeon, was exalted to a rank inferior to his only who sat upon the throne of Egypt; and Jesus, raised from the grave, was *for the suffering of death crowned with glory*.

Between the treachery, also, by which the Psalmist and the Messiah of Israel suffered, there were strong marks of similarity; for Ahithophel, like Judas, had been the friend and companion of his master, and was, like him too, by his own hand, brought to an untimely grave; while David, the victim of his perfidy, was restored to all the splen-

dour of which he had been stripped; even as Jesus was exalted to *the glory which he had with his Father before the world was.*

Yet notwithstanding these tokens of resemblance, which assimilate to each other all these acts of treachery, the strongest affinity evidently subsists between that of Joseph and of Christ. The judge of Israel, like the patriarch and the Saviour, was betrayed for the sake of gain: but then Samson was sold for a royal ransom, while Joseph was sold for *twenty* and Jesus for *thirty* pieces of silver, each sum being the price of a slave in the repective ages in which they lived. David, after the treachery of his friend, was restored to honour; but to that only which he had enjoyed before: while the patriarch and the Saviour were raised from a mean and humble station to a rank noble and exalted. The man by whom Jesus was betrayed had been admitted to the intimacies of his friendship; had ate at his board, and drank of his cup; had been the companion of his joúrneys, and the partaker of his reputation and of his reproach: and so the men who sold Joseph to the Midianites were his brethren; the sons of the same father, with whom he had associated in his infancy, with whom he had been reared in the same tents, and taught by the same instructions; whom he loved, and to whom he communicated his thoughts freely. But envy of their father's partiality towards him, and resentment of what they conceived his own

fancied superiority, prompted them to make gain of their brother's liberty; even as Satan, jealous of the Saviour's increasing power, put it into the heart of Judas Iscariot to indulge his avarice by obtaining the price of his Master's blood. The brethren of Joseph supposed that their vengeance was fully wreaked, and that his prospects of superiority were completely blighted, when they had disposed of his freedom; and they exulted, saying, "Let us see what will become of his dreams." But behold! he meets them in an hour when they think not of it; and though at first they know him not, yet at last they learn that the Lord has overruled their malice to bring about the very events which they had intended to frustrate. And thus, too, the disciples of Jesus, and the enemy of souls, imagined that all his claims of authority and power were buried with him in the grave; and even when the former saw him again, at first they knew him not, and relating to him the story of his own fate, added, "We thought it had been he who should have redeemed Israel." But at length he was made known to them in the breaking of bread; and they saw and rejoiced that he was risen: while Satan, on the other hand, found that by the treachery of which he had made a false disciple the instrument, he had promoted the very cause which he sought to subvert.—Thus, in the origin, circumstances, and events of that perfidy by which

Joseph and the Saviour were sold, there is a close resemblance.

WAS JESUS MURDERED BY HIS KINSMEN — HIS BRETHREN ACCORDING TO THE FLESH? ABEL WAS HIS TYPE.

The savour of this patriarch's sacrifice was acceptable unto the Lord: it ascended unto heaven; and his name and his character have been hallowed in all generations; for, *though dead, he yet speaketh.* Jesus was, in like manner, accepted of the Father: he is precious, too, in the esteem of the faithful, and his name shall be held in everlasting remembrance. But this very approbation of heaven, conferred upon the faith and piety of Abel, instead of cherishing, as it ought to have done, the natural affection of Cain, kindled the envy of that cruel brother; even as the tokens of divine favour and power with which the Saviour's ministry was accompanied, instead of securing the esteem, aroused the hatred of his kinsmen the Jews. Although by fire from heaven consuming his sacrifice, or by some other visible token, the divine approbation was bestowed on Abel; and although by a voice from heaven proclaiming, "This is my beloved Son," the Father's testimony was given to Christ; yet Cain and the Jews with impious unbelief regarded it not, but plotted

against the servant and the Son of God. The faith and the practice of Abel were a warning to his wicked brother, and a witness against the guilt of Cain; even as the doctrine and the life of Jesus testified against the hypocrisy and irreligion of the Jews. Neither Cain nor the scribes and pharisees were willing to amend, nor could they bear to be rebuked. The testimony, therefore, of these two faithful witnesses for the true worship of Him who would be worshipped in spirit and in truth, instead of benefiting those to whom it was exhibited, tended only to arouse their indignation and call forth their revenge: for we are told by the sacred historian that when Cain found that the Lord had respect unto his brother's offering, but not unto his own, that "he was very wroth, and his countenance fell:" and in like manner, when the scribes and pharisees who watched Jesus found that his doctrine was confirmed by miracles, we are told by the evangelist that "they were filled with madness, and communed one with another what they might do to Jesus."

Neither the voice of reason nor of nature could prevail, either with the revengeful Cain or the hypocritical pharisees. Determined alike to indulge and satisfy their malice, they hastened to imbrue their hands in the blood of the innocent. "Cain! it is thine own brother, thy mother's son, thy younger brother, whom thou art bound to protect, against

whom that murderous hand is lifted up!" exclaimed the voice of nature, and she spoke, perhaps, with the tongue of Abel; but her remonstrance and her shrieks were alike unheard amidst the deafening tempest of passion: for the murderous stroke descended, and the bleeding victim lay dying at his feet. Ye Jews! it is your brother whom ye seek to crucify; the descendant of your kings and the glory of your race; he is your kinsman and your friend; he is spotless and innocent; a heathen tells you that he finds no fault in him; and will ye murder your King? Yes! reply the savage and unrelenting men; "away with him, away with him! crucify him, crucify him!" and the Saviour is slain; he is nailed to the cross, and he bows his head, and surrenders his spirit. But the blood of Abel cried unto heaven, and the wrath of heaven again descended on the earth. The ground of Cain received a deeper curse for Abel's sake; and the guilty fratricide, tortured with the stings of conscience, and harassed with the dread of punishment, fled from the presence of the Lord, and became an outcast and a wanderer on the face of the earth. And so did the curse imprecated by the Jews against themselves fall upon their own heads; and hath pursued throughout the world their wandering descendants; demonstrating with awful clearness that their prayer was indeed heard — "His blood be

on us and on our children!" But let *us* rejoice that to them who believe in his name, *the blood of Jesus speaketh better things than that of Abel.*

DID CHRIST FOR A SEASON LIE BURIED IN THE GRAVE, AND ARISE AGAIN? IN THIS JONAH WAS HIS TYPE.

This ancient prophet of the Lord was as anxious to escape from the execution of his ministry, as the Son of God was desirous to undertake the performance of his. Jonah was living at ease in the land of Galilee, the usual dwelling-place of Christ, when the command of God came unto him, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." But instead of setting forth on his eastward journey to the capital of Assyria, he rose up to flee, in the very opposite direction, unto Tarshish. It was in vain that he attempted to escape from the authority of Him who filleth heaven and earth with his presence. He might fly from the cities of Israel, but he could not escape from the God of the whole earth; and he might fly from the solid land, but still he could not escape the power of Him who holdeth the sea as in the hollow of his hand. Yet he embarks at Joppa, and sails for Tarshish. He is soon at a distance from the peculiar land of prophecy and vision, but he is still within the reach of Him by

whose Spirit the prophet is inspired. He launches forth into the deep, and he is borne on the surface of the waters: but he has not escaped from that presence whence he sought to fly; for he soon finds that the Lord is there, although he expected it not; nor was it long ere he had reason to say, in the words of Jacob, "How dreadful is this place!"

The voice of Him whose Spirit first moved upon the face of the waters to compose and settle them, now summoned the winds of heaven to lash the waves of the deep into wild and tumultuous commotion. The winds obeyed, and the waters yielded to their violence; *for the sea wrought and was tempestuous.* The mariners of Joppa were fain to desist from their voyage, and, consulting their safety, sought to regain the shore, and the shelter it afforded. But they rowed in vain, and in vain they struggled with the tempest. From the sudden and mysterious nature of the storm, they suspect the vengeance of heaven, and they pray unto their gods, who cannot help them. They then cast lots, and are successful; for the lot falls upon Jonah, who confesses his guilt, and recommends his own death as the only means of their deliverance. But the companions of his danger were unwilling to offer up this cruel sacrifice as the price of their own safety. They strove yet again to escape the storm and regain the shore; but finding, at last, that every effort was fruitless,

they pray for the forgiveness of the God of Israel, and commit his prophet to the mercy of the waves.

Thus also was Jesus, the Saviour of sinners, tossed with tempest and afflicted; being pursued by the persecutions of men, and tried by the temptations of the wicked one; being sore afflicted with the infirmities of human life, and cut off by the sufferings of a cruel and ignominious death. As Jonah was delivered to the waves, that his companions might be saved; so did Caiaphas counsel his associates that it was expedient that one man, even Jesus, should die, that the whole nation might not perish. But with what different feelings, on the part of the mariners at Joppa, and of the inhabitants of Jerusalem, was Jonah committed to the waves, and Jesus nailed to the accursed tree! The reluctance of those heathen men to cast forth the Lord's prophet into the deep was even surpassed by the eagerness of these worshippers of the living God to bring Jehovah's son unto the cross. Jonah was, however, plunged into the abyss of the ocean, and Jesus was shrouded in the darkness of the grave. But the Lord, in his providence, provided for the safety of the prophet, and the angels of God watched over the tomb of the Saviour. A great fish prepared by the Lord; either brought thither at the command of Him whose is the sea, and all that passeth through the same, or created on pur-

pose, as the words seem more properly to imply; received Jonah, and reserved him for the accomplishment of the divine will.

That monster of the deep, intrusted for a season with the keeping of Jonah, was again commanded to resign its charge, and, on the third day, the prophet was in safety deposited on the dry land. So also was the grave deprived of its prey, after having detained, for the same brief period, the Saviour of men. Jonah was preserved alive, in the belly of the fish; but Jesus, who slept in death, obtained over it the victory, and in triumph arose from the caverns of the tomb. The Lord, who did not permit his servant to perish in the depths of the ocean, did not suffer his Holy One, in the bowels of the earth, *to see corruption*. Death was then robbed of its sting, and the grave deprived of its victory when, on the cross, the Saviour said, "it is finished;" and when on that hallowed morn he awoke to life, and arose to immortality. — Then was the typical intention of Jonah's history accomplished; and the prophetic intimation of our Lord fulfilled, "that as Jonas was three days and three nights in the whale's belly, so should the Son of man be three days and three nights in the heart of the earth." — Thus risen from the dead,

JESUS BECAME THE FOUNDATION OF BELIEVERS, ON WHICH THEY ARE BUILT UP INTO AN HOLY TEM-

PLE IN THE LORD; AND OF THIS SOLOMON, THE FOUNDER OF JERUSALEM'S TEMPLE, WAS HIS TYPE.

The erecting of this stately edifice was an honour reserved for that wise and powerful monarch. His father David would have built an house unto the Lord; but being a man of war, whose hands had been often stained with blood, he was forbidden to proceed, and he contented himself with describing the manner of the work, and with making preparations for its accomplishment. And so also, if salvation could have been by works, it had come by the law; but this being promulgated amidst the tempest and the fire, its demand was the blood of every imperfect worshipper: for hear its verdict — "the soul that sinneth, it shall die." Seeing, therefore, that there is not a just man upon earth, that doeth good and sinneth not, it was impossible that the law could deliver the guilty, and it was reserved for *Jesus to save his people from their sins.* All the laborious economy of the ancient dispensation could not of itself erect a spiritual temple unto the Lord, nor could all its burdensome rites supply that spiritual service which he requires; and it remained for Jesus to lay the foundations of a temple, and to prescribe the institutes of a religion whereby that God, who is a Spirit, *may be worshipped in spirit and in truth.* Like David, the law might make preparation for

the erecting of this spiritual edifice,—exhibiting, too, in types and symbols, the shadow of its form; but still THE SUBSTANCE IS OF CHRIST, *in whom all the building, fitly framed together, groweth up into an holy temple in the Lord.* As David, when he found that he might not himself erect the temple of God, made great preparation for its accomplishment under the reign of his son, so did Jehovah make provision for the up-building of that spiritual temple whereof his eternal Son hath laid the foundations; for, hear the voice of inspiration declaring, that when Jesus came into the world he said unto his heavenly Father, "Sacrifice and offering thou wouldst not, but *a body* hast thou prepared me." This is the very foundation, as well as the chief corner-stone of that holy edifice which hath now been building during so many ages, and will only be perfected when time shall be no more, and when the last enemy, which is death, shall be destroyed.

The temple of Solomon was reared at vast expense, yet still it was with earthly, though with princely revenues, and with riches that could be calculated, although they were immense: but what numbers can represent, what tongue can tell, what imagination of men or angels can conceive, the infinite value of that precious blood wherewith the church of Christ was purchased! The foundations of Israel's temple were laid upon the hill of Zion, the mountain of the Lord; and there too was

Christ, the foundation of his church, deposited among the mountains of Moriah, in that tomb in which it was predicted "that he should make his grave with the wicked, and with the rich in his death." The materials of Solomon's temple were prepared at a distance: no sound of the hammer, or of any iron instrument was heard upon the hill of Zion, while this sacred edifice was building; and so *the kingdom of heaven cometh not with observation:* the weapons of its warfare are not carnal; and the instruments wherewith its church is erected are spiritual and holy. The stones of which Jerusalem's temple was built were choice stones, hewn and polished, and fitted for ornament as well as strength; but how much more splendid and durable are the materials of that Christian temple! which are living stones, chosen of God, and prepared by the law, and adorned by the gospel with all the riches of faith, and with all the beauties of holiness. When the temple of Solomon was building, Hiram of Tyre sent his servants to the work, and when it was finished the queen of Sheba came to behold its grandeur; and when hostile kings were assembled, *they passed by together, they saw it and they marvelled, they were troubled and they hasted away.* In like manner the founder of our gospel temple hath summoned to his service ministers from many distant lands, and hath called the kings and queens of many heathen nations to be the nursing parents of his church;

while the kings of the earth who set themselves, and the rulers who took counsel together, have plotted in vain *against the Lord and his anointed.*

Jerusalem's ancient temple, so well described in the chronicles of Judah and Israel, is not once to be compared with the celestial grandeur of that New Jerusalem pourtrayed by the beloved disciple in the book of the Revelations. In Solomon's temple the holy oil was continually used, and the sacred flame upon the altar was never extinguished, for the daily sacrifice and the annual oblation were, day by day and year by year, presented; but in our spiritual temple, the word and the testimony, the spirit and the glory of Christ, are its light, while his one offering for sin *hath perfected for ever them that are sanctified.* That splendid temple of the ancient church was often profaned, and at length *the abomination that maketh desolate stood in the midst of* it; but into this Christian temple nothing that is impure or unholy can enter; neither is there any thing to hurt or offend on the summit of that holy mountain. The glory of Jerusalem's temple hath long been tarnished, and its splendour buried in the dust, not a stone being left upon another that has not been thrown down; but over the temple of the spiritual Zion no enemy shall ever triumph, nor shall any of its living stones be thrown down, for Jesus, the eternal and almighty God, is himself the basis on which this holy edifice is built,

and by whom all its parts are fitly framed and firmly bound together. Thus are believers united in Christ, forming one body of which he is the head, and one temple of which he is the foundation, and the chief corner-stone; even an holy temple, against which, and against each STONE of which, *the gates of hell and of death shall never be able to prevail.*

This is the temple where Jehovah is more especially worshipped, and where he delights more particularly to dwell. He loves, it is true, *the gates of Zion more than all the dwellings of Jacob;* but it is in this spiritual temple, not distinguished by men, but seen of God; not stamped by outward profession, but by inward principle; not consisting of those who say unto him Lord, Lord, but of those who believe in his name and do his will: it is in this inner sanctuary, in this body of the faithful, scattered every where among professing Christians, yet united in Jesus; in this inner temple of the visible church, that the Lord doth, in very deed, *dwell with man upon earth.* From thence prayers more fervent, and purer praises ascend, and they go up into the ears of the Lord of Sabaoth. "Out of the mouths of babes and of sucklings," from the lips of new-born Christians, — *born again*, not of flesh and blood, but by the power of the Spirit, — hath Jehovah *perfected his praise.* These are the living stones, which, by the terrors of the law being riven from the natural

rock, are by the grace of the gospel placed upon the foundation which is laid in Zion, where, being fitly framed together in the bonds of charity, *they grow up into an holy temple;* and where, being gradually polished by the sanctification of the Spirit, they are prepared to be pillars in the temple of God which is on high, *from whence they shall go no more out for ever.*

To complete the blessings of his covenant, Jesus becomes the Father of those who truly repent and believe, and they are called after his name, Christians: in which Jacob, the father of the Israelites, was his type.

Jesus, it is true, is more frequently called the brother and the friend of men, than the Father of his people: yet Isaiah styles him "the mighty God, and the everlasting Father;" and it was most probably of him too that the prophet spake, when, pleading for the divine mercy in the name of the Gentile church, he says, "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting." In the gospel, also, we find the Saviour addressed by this honourable appellation—"Blessed is he that cometh in the name of the Lord; blessed be the kingdom of our father Da-

vid, that cometh in the name of the Lord: Hosanna in the highest." And who can have a better title to this sacred name, and to the honour, the duty, the affection, over which the possession of it holds the most undoubted claim? We were in bondage to sin and Satan, when Jesus redeemed us with an infinite price, and blessed us with the promise of adoption. To all who accept him, as he is offered in the gospel, this promise is fulfilled; they are exalted to the rank of children, and enriched with the portion and the privileges of sons and of daughters. Believers are, by the power of Jesus, created anew unto good works, and they are *born again* by the regenerating influences of his holy Spirit. By his death, though they *die unto sin*, yet they *live unto righteousness;* and by his resurrection from the dead they are said "to be *begotten again* to an inheritance incorruptible, and undefiled, and that fadeth not away." Christ is therefore the spiritual father of all the true Israel of God; even as Jacob was the common parent of Jehovah's ancient people. Abraham, too, and Isaac, were the ancestors of that chosen nation, but not as Jacob was. They had other sons, who were the founders of other dynasties and the fathers of other tribes; but the whole of Jacob's descendants were accounted the Lord's heritage, and were appointed the heirs of his promises.

This patriarch, in a season of perplexity, during one whole night, strove at the throne of grace;

and although the morning had dawned, and yet his petition was not answered, still he refused to desist until the hearer of prayer should bless him. The Lord listened to this earnest suit, and blessed him indeed, saying, "Thy name shall be no more called JACOB," *a supplanter;* but ISRAEL, *a prevailer with God:* "for as a prince hast thou power with God and with man, and hast prevailed;" and after this new name his descendants were called ISRAELITES, *princes prevailing with God.* In like manner our blessed Redeemer, who, at his birth was called JESUS, because he came to save his people from their sins, was afterwards called CHRIST, because he had been sanctified to his sacred office by the anointing of the Holy Ghost, poured forth upon him without measure. After this important and holy name, the followers of Jesus have been called CHRISTIANS, or men anointed with the Spirit of God.

Names are, for the most part, nothing more than mere appellations, and are consequently in themselves of little importance; but surely it is not so with the sacred name whereby we, the professing followers of Jesus, are called. To be the descendants of the great and powerful may be accounted honourable; but how much more so to be the sons and daughters of the Almighty? To possess the highest titles of noble, and kingly, and priestly rank, may be enviable in the esteem of many; but how much more desirable to bear the

name of Him who makes all his faithful followers *kings and priests unto our God and his Father?* The titles which distinguish the honourable of the earth are conferred, and are often withdrawn also, by their fellow-mortals; but those which distinguish the faithful disciples of Jesus are beyond the power of man to give or to withhold, for the right by which they are obtained, and the tenure by which they are held, are beyond the reach of human agency, being the gift of Him alone who is omnipotent. The titles and distinctions of this our temporal estate must cease with its existence; but those of our spiritual condition shall be coeval with eternity.

If then it was honourable for the descendants of Jacob to be called ISRAELITES, it is surely much more honourable for the followers of Jesus to be called CHRISTIANS. But as, in the words of an inspired apostle, "they are not all Israel that are of Israel," so neither are they all Christians indeed who are called by the name of Christ. There are, alas! too many whose life and conversation is altogether at variance with the name they bear, and with the profession they make. But is this just and creditable? Would the illegal assumption of an earthly title pass unnoticed and uncondemned? and shall not Jesus, when he comes in the clouds of heaven to erect his throne for judgment, punish with severity those who have called themselves by his name, but have neither obeyed his laws nor

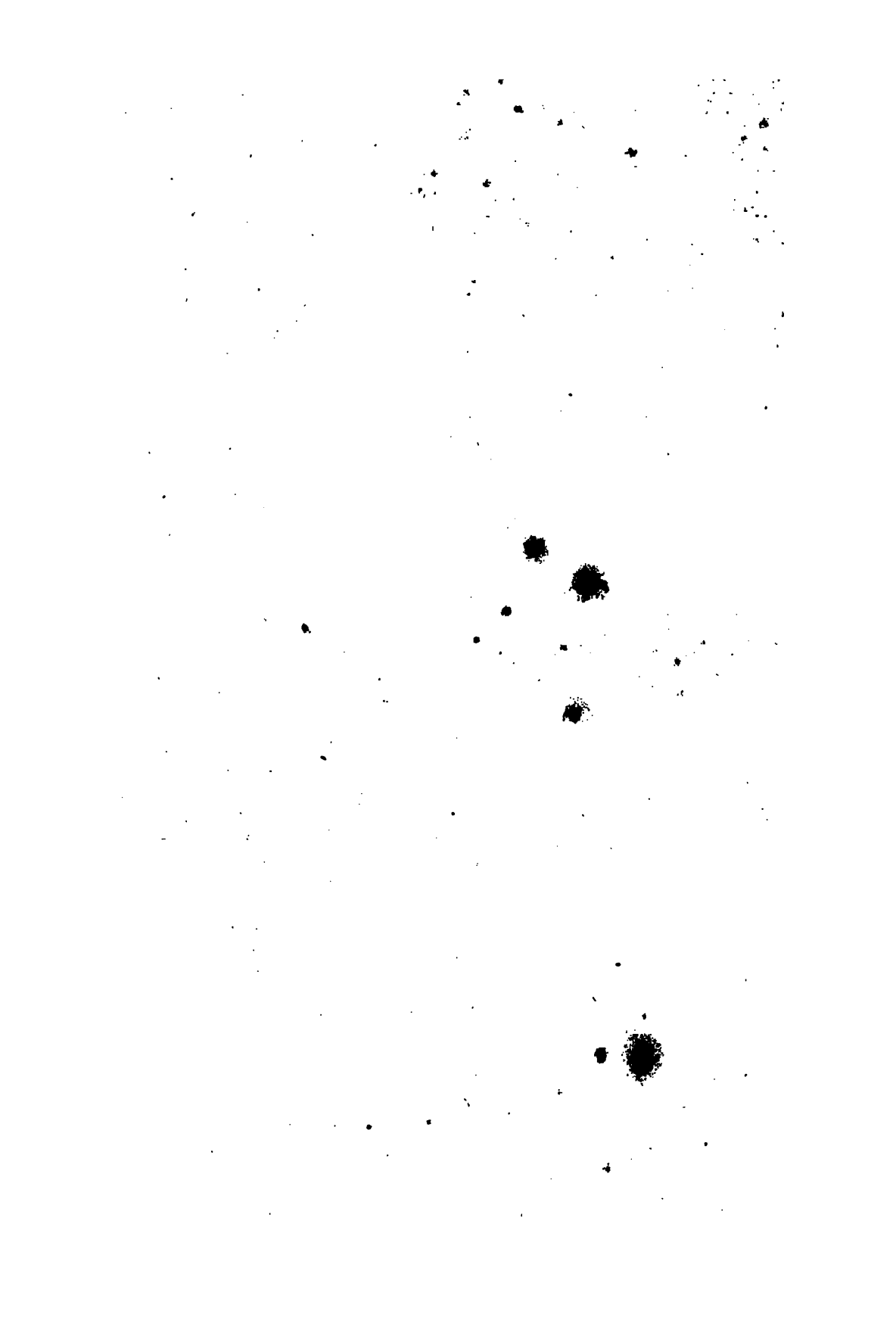
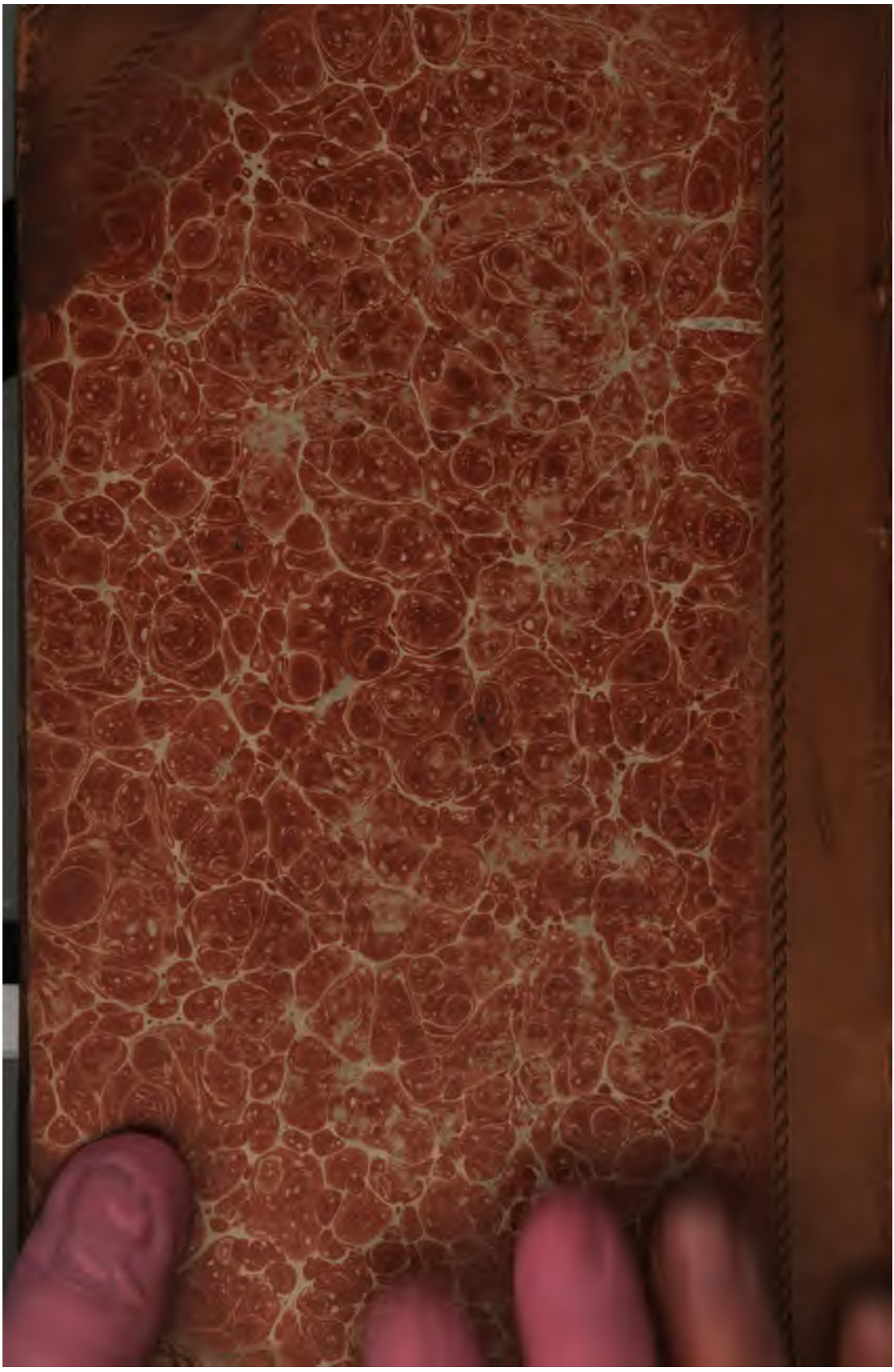
followed his example? Assuredly he will: and their plea, "Are we not called by thy name?" will avail them nothing in that day when he shall say to them, "Depart from me ye workers of iniquity, for I know you not."

We have now arrived at the conclusion of our subject: we have finished our intended illustration of the Saviour's character; and who can contemplate aright that wonderful scheme of divine grace which was shadowed forth by patriarchs and prophets, and which the Son of God accomplished, and not feel himself called on to admire and imitate the Saviour? Behold him, in the covenant of grace, becoming the federal head of his rebellious subjects, in order to redeem them from the guilt in which they were involved, and from the misery to which they were exposed by the failure of him who had been their representative in the covenant of works. Behold him contriving the plan of our deliverance with a skill, and condescending to its conditions with a humility, and executing its designs with a power, of which the wisdom, meekness, and might, of Solomon, of Moses, and of Samson, were but faint and imperfect emblems. Behold him appointed the prophet of his church, consecrated to serve at the altar, and exalted to reign on his throne—teaching such things as never seer revealed, offering a sacrifice more valuable than all the beasts of the field, and ruling with an authority more gentle yet irresistible than

that of all the kings of the earth — so that Moses, with whom the Lord spake face to face, Aaron the priest of the Lord, and David, the man according to God's own heart, were but the feeble types of our illustrious Immanuel. Behold him, yea by faith behold him, continuing even until now our prophet, priest, and king; for he is still our Advocate and Intercessor with the Father, *and abideth a priest for ever, after the order of Melchizedec.* Behold him, our Sacrifice brought to the altar, our Saviour delivering us from wrath, and our Leader conducting us to Zion — *his* being the only blood that could cleanse from sin, HE being the only Saviour who could rescue the sinner from death, and the only Guide who could conduct the believer to the realms of everlasting life: — for his blood speaketh better things than that of Abel; his covenant affords more lasting safety than did the ark of Noah, and he leads to a better country than that to which Joshua conducted the hosts of Israel. Behold him, moreover, dying a most bitter death, and living again to build up his saints into a most glorious church, and conferring upon them a name better than of sons and of daughters, by which the bitterness of Jonah's death, and the splendour of Solomon's temple, and the honourableness of Israel's name, are far surpassed.

Having viewed the Saviour in all the lights in which he hath now been represented, say, Christian, Is it not thy duty, as thou dost bear his

name, devoutly to love, honour, and obey him? Is it not thy duty, yea and thine interest, to seek, with the utmost of thy power, to keep his commandments; praying with the most earnest fervency of heart that he would renew thee after his own image, *in knowledge, righteousness, and true holiness;* and entreating that by grace thou mayest be enabled to imitate the life of Him who came to set thee an example, and whom — for this purpose amongst others — IT BEHOVED TO BE MADE LIKE UNTO HIS BRETHREN. And is it not thy duty to adore the Saviour, and to admire his excellencies; to regard him as the chief among ten thousand, and altogether lovely — esteeming him more than all the saints of God, and all the excellent of the earth, yea, than all the patriarchs and prophets, than all the kings and priests whose lives adorn the pages of the Old Testament, or whose characters typified the Author of the New? for these were but A SHADOW OF THINGS TO COME, BUT THE BODY IS OF CHRIST.

THE END.

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